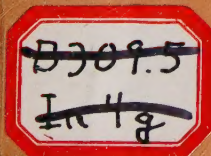


*See page 82*  
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# THE GREAT INGERSOLL CONTROVERSY.

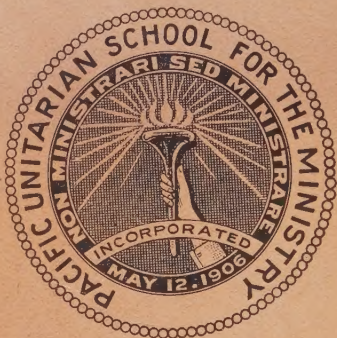
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Because of Which Dr. Buckley, the "Fighting  
Methodist," Tried to Boycott the "Telegram,"  
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A FIERCE RUNNING BATTLE BETWEEN THE FAMOUS  
INFIDEL ORATOR AND HIS FRIENDS AND  
THE DISTINGUISHED CHAMPIONS  
OF CHRISTIANITY.



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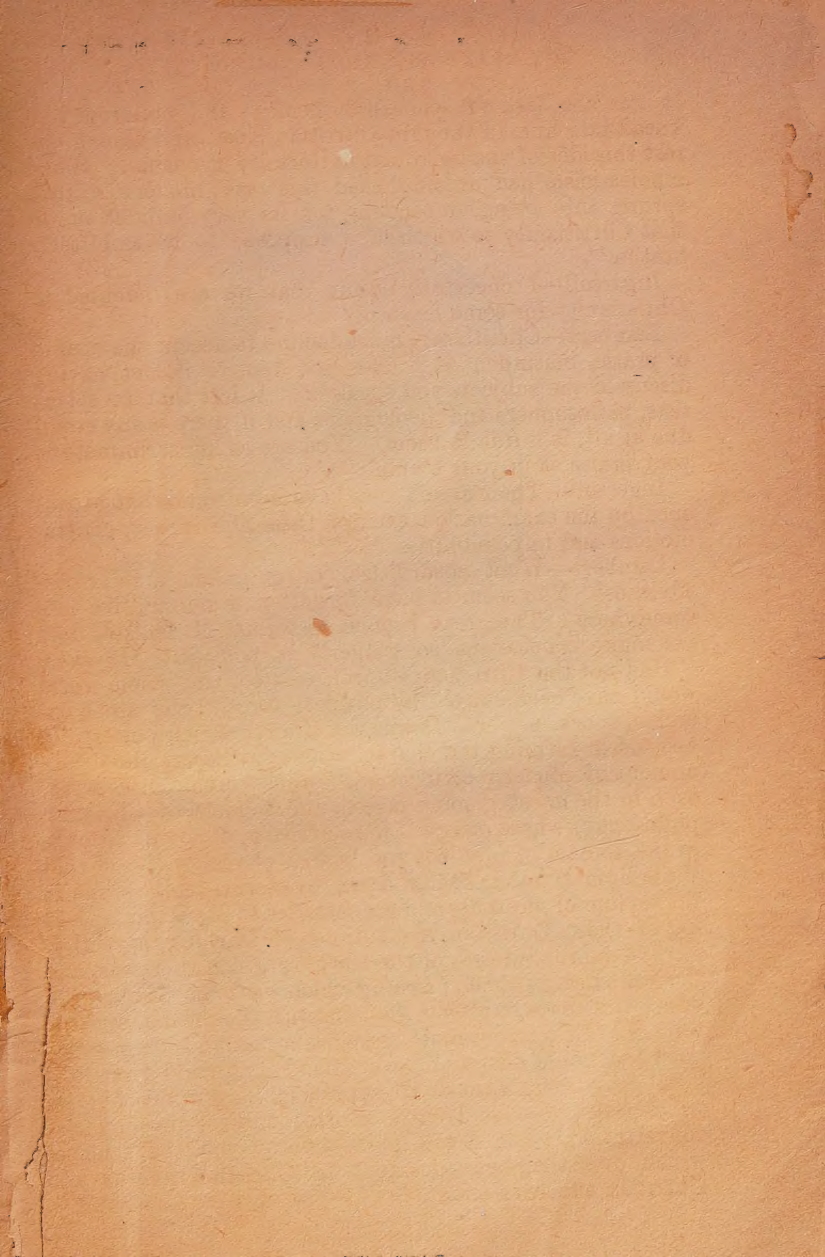


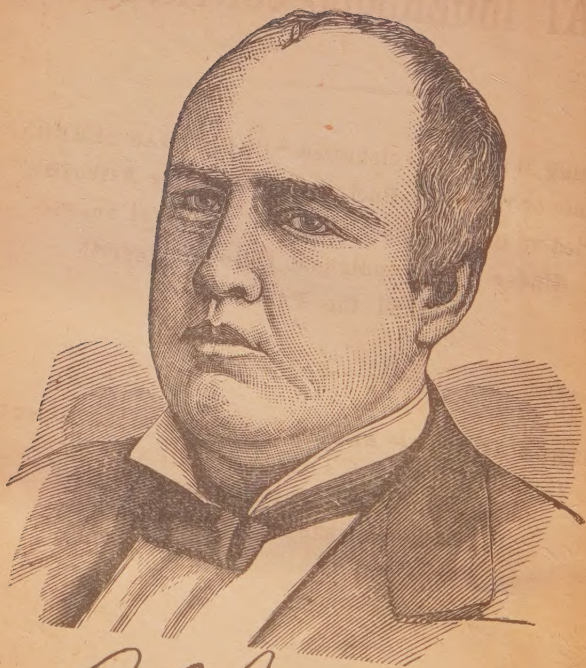
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B. G. Ingersoll



THE  
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Beginning With the Celebrated "CHRISTMAS SERMON,"  
Because of Which Dr. Buckley, the "Fighting Methodist,"  
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# THE GREAT INGERSOLL CONTROVERSY

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## THAT CHRISTMAS SERMON.

THE good part of Christmas is not always Christian—it is generally Pagan; that is to say, human, natural.

Christianity did not come with tidings of great joy, but with a message of eternal grief. It came with the threat of everlasting torture on its lips. It meant war on earth and perdition hereafter.

It taught some good things—the beauty of love and kindness in man. But as a torch-bearer, as a bringer of joy, it has been a failure. It has given infinite consequences to the acts of finite beings, crushing the soul with a responsibility too great for mortals to bear. It has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men. Not satisfied with that, it has deprived God of the pardoning power.

And yet it may have done some good by borrowing from the Pagan world the old festival called Christmas.

Long before Christ was born the Sun God triumphed over the powers of darkness. About the time that we call Christmas the days begin perceptibly to lengthen. Our barbarian ancestors were worshipers of the Sun, and they celebrated his victory over the hosts of Night. Such a festival was natural and beautiful. The most natural of all religions is the worship of the sun. Christianity adopted this festival. It borrowed from the Pagans the best it has.

I believe in Christmas and in every day that has been set apart for joy. We in America have too much work and not enough play. We are too much like the English.

I think it was Heinrich Heine who said that he thought a blaspheming Frenchman was a more pleasing object to



God than a praying Englishman. We take our joys too sadly. I am in favor of all the good free days—the more the better.

Christmas is a good day to forgive and forget, a good day to throw away prejudices and hatreds, a good day to fill your heart and your house, and the hearts and houses of others, with sunshine.

R. G. INGERSOLL.

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(Editorial, January 2, 1892.)

## FREE SPEECH AND THE "TELEGRAM."

BECAUSE the "Telegram" invited Robert G. Ingersoll to preach one of his Christmas sermons in the pulpit of its types, the Rev. Dr. J. M. Buckley, a leading figure in his extreme wing of the Methodist Church, is out in the "Christian Advocate" with a sensational article calling on the whole public, including Catholics, Protestants, and Hebrews, to boycott the "Telegram."

This issue of the "Telegram" contains Colonel Ingersoll's reply, rendered in his own handwriting, to this assault by Dr. Buckley. It is an answer that will awake the echoes.

There are no two braver controversialists living than Colonel Ingersoll and Dr. Buckley. Ingersoll outranks his antagonist as an orator, it is true. Of him Henry Ward Beecher said that he was the most brilliant orator in any land or in any tongue. He is the leader in the ranks of extreme free thought.

Dr. Buckley is the most warlike soldier in the Methodist Church militant. His talent for invective is always amusing and sometimes sublime.

The "Telegram" gladly welcomes the fight which Dr. Buckley has proclaimed. It will be glad to see the public decide the issue that he has raised. That "sermon" was printed because it was news.

The public had an interest in knowing what the most conspicuous figure in a certain field of thought had to say on such an occasion. Therefore his utterance was printed by the "Telegram," as the "Telegram" might have printed the view of Dr. Buckley upon any other occasion in which the public had a special interest.

The "Telegram" takes no sides in religious controversies. It accords to all the rights of thought which it claims for itself. Its pulpit is open to preachers of every creed and shade of belief and non-belief. It no more indorses all the views which the genius of Ingersoll has projected so far into the realm of thought of the day than it indorses some of the narrowest utterances of Dr. Buckley. The "Telegram" is a newspaper. It is printed for Protestants, Catholics, Hebrews, Pagans, and Agnostics.

Incidentally the "Telegram" wishes its friend Dr. Buckley to know that the days of the stake and witch-burning have gone by, and that the "Telegram" can not allow the torch to be applied to Colonel Ingersoll even by so eminent a hand as that of Dr. Buckley.

Really, though, out of this controversy we hope that good may come; that these antagonists may recognize each other as men of power, and shake hands, agreeing to disagree.

There is, moreover, one utterance of Colonel Ingersoll which the "Telegram" can indorse and which it calls on Dr. Buckley to indorse. That utterance is this:

"The 'Telegram' has nothing to fear. It is in the highest sense a newspaper—wide-awake, alive, always on time, good to its friends, fair to its enemies, and true to the public."

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## COLONEL INGERSOLL REPLIES TO DR. BUCKLEY.

ANSWERING THE "CHRISTIAN ADVOCATE'S" ATTACK ON THE CHRISTMAS SERMON PUBLISHED IN THE "TELEGRAM."

IN the issue of Saturday, December 19th, the "Evening Telegram" published as a contribution to the literature of the time a Christmas sermon contributed to its columns by Colonel Robert G. Ingersoll. The remarks of the great unbeliever did not please Dr. Buckley, the editor of the "Christian Advocate," the official organ of the Methodist Church. The "Christian Advocate" of the date of December 24th, under the head of "Lies That Are Monstrous," attacks Colonel Ingersoll and the "Evening Telegram" with abuse, putting some of the statements of



the "Christmas Sermon" and certain passages of Scripture in parallel columns by way of reply.

In the course of its article the "Christian Advocate" calls upon people of all religious faiths of this land, Catholic and Protestant, Jew and Christian, to boycott the "Evening Telegram" for exercising its right of printing news and the sentiments of people of all shades of belief and disbelief—which, in the widest sense of the term, are comprehended under the head of "news."

#### THE CHRISTMAS SERMON.

The publication to which Dr. Buckley objected is as follows:

The good part of Christmas is not always Christian—it is generally Pagan; that is to say, human, natural.

Christianity did not come with tidings of great joy, but with a message of eternal grief. It came with the threat of everlasting torture on its lips. It meant war on earth and perdition hereafter.

It taught some good things—the beauty of love and kindness in man. But as a torch-bearer, as a bringer of joy, it has been a failure. It has given infinite consequences to the acts of finite beings, crushing the soul with a responsibility too great for mortals to bear. It has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men. Not satisfied with that, it has deprived God of the pardoning power.

And yet it may have done some good by borrowing from the Pagan world the old festival called Christmas.

Long before Christ was born the Sun God triumphed over the powers of darkness. About the time that we call Christmas the days begin perceptibly to lengthen. Our barbarian ancestors were worshipers of the Sun, and they celebrated his victory over the hosts of Night. Such a festival was natural and beautiful. The most natural of all religions is the worship of the sun. Christianity adopted this festival. It borrowed from the Pagans the best it has.

I believe in Christmas and in every day that has been set apart for joy. We in America have too much work and not enough play. We are too much like the English.



I think it was Heinrich Heine who said that he thought a blaspheming Frenchman was a more pleasing object to God than a praying Englishman. We take our joys too sadly. I am in favor of all the good free days—the more the better.

Christmas is a good day to forgive and forget, a good day to throw away prejudices and hatreds, a good day to fill your heart and your house, and the hearts and houses of others, with sunshine.

The passages to which exception is taken were the second paragraph, the last two sentences of the third paragraph, and the last paragraph but one.

In reply to Dr. Buckley, Colonel Ingersoll has furnished the "Evening Telegram" with the following interview:

#### COLONEL INGERSOLL'S REJOINDER.

"What have you to say to the charges made by Doctor Buckley, of the 'Christian Advocate?' He says that there are 'mountainous lies' in your 'Christmas Sermon,' published in the 'Telegram.'"

"I am much obliged to you for showing me the paper. There is in the article the true Christian spirit. Whenever an orthodox editor attacks an unbeliever, look out for kindness, charity, and love.

"The gentle editor of the 'Christian Advocate' charges me with having written three 'gigantic falsehoods,' and he points them out as follows:

"First—'Christianity did not come with tidings of great joy, but with a message of eternal grief.'

"Second—'It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men.'

"Third—'Not satisfied with that, it (Christianity) has deprived God of the pardoning power.'

"Now, let us take up these 'gigantic falsehoods' in their order, and see whether they are in accord with the New Testament or not—whether they are supported by the creed of the Methodist Church.

"I insist that Christianity did not come with tidings of great joy, but with a message of eternal grief.

"According to the orthodox creeds, Christianity came

with the tidings that the human race was totally depraved, and that all men were in a lost condition, and that all who rejected or failed to believe the new religion would be tormented in eternal fire.

#### AN APT COMPARISON.

“These were not tidings of great joy.

“If the passengers on some great ship were told that the ship was to be wrecked—that a few would be saved, and that nearly all would go to the bottom—would they talk about ‘tidings of great joy’? It is to be presumed that Christ knew what His mission was, and what He came for. He says: ‘Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother.’ In my judgment these are not tidings of great joy.

“Now, as to the message of eternal grief:

“‘Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.’

“‘And these shall go away into everlasting punishment; but the righteous (meaning the Methodists) into life eternal.’

“‘He that believeth not shall be damned.’

“‘He that believeth not the Son shall not see life; but the wrath of God abideth on him.’

“‘Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.’

“‘And the smoke of their torment ascendeth up forever and ever.’

“Knowing, as we do, that but few people have been believers, that during the last eighteen hundred years not one in a hundred has died in the faith, and that consequently nearly all the dead are in hell, it can truthfully be said that Christianity came with a message of eternal grief.

#### AN ETERNAL PENITENTIARY.

“Now, as to the second ‘gigantic falsehood,’ to the effect that Christianity filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men.

“In the Old Testament there is nothing about punishment in some other world, nothing about the flames and torments of hell. When Jehovah killed one of His enemies He was satisfied. His revenge was gluttoned when the victim was dead. The Old Testament gave the future to sleep and oblivion. But in the New Testament we are told that the punishment in another world is everlasting, and that the smoke of their torment ascendeth up forever and ever.

“This awful doctrine, these frightful texts, filled the future with fear and flame. Building on these passages, the orthodox churches have constructed a penitentiary in which nearly all the sons of men are to be imprisoned and tormented forever, and of this prison God is the keeper. The doors are opened only to receive.

“The doctrine of eternal punishment is the infamy of infamies. As I have often said, the man who believes in eternal torment, in the justice of endless pain, is suffering from at least two diseases—petrification of the heart and putrefaction of the brain.

#### GOD'S PARDONING POWER.

“The next question is whether Christianity has deprived God of the pardoning power.

“The Methodist Church and every orthodox church teaches that this life is a period of probation; that there is no chance given for reformation after death; that God gives no opportunity to repent in another world.

“This is the doctrine of the Christian world. If this dogma be true, then God will never release a soul from hell—the pardoning power will never be exercised.

“How happy God will be, and how happy all the saved will be, knowing that billions and billions of His children, of their fathers, mothers, brothers, sisters, wives, and children are convicts in the eternal dungeons, and that the words of pardon will never be spoken!

“Yet this is in accordance with the promise contained in the New Testament of happiness here and eternal joy hereafter to those who would desert brethren or sisters, or father or mother, or wife or children.

“It seems to me clear that Christianity did not bring ‘tidings of great joy,’ but that it came with a ‘message of eternal grief;’ that it did ‘fill the future with fear and



flame;' that it did make 'God the keeper of an eternal penitentiary;' that the penitentiary 'was destined to be the home of nearly all the sons of men,' and that 'it deprived God of the pardoning power.'

"Of course, you can find passages full of peace in the Bible, others of war—some filled with mercy, and others cruel as the fangs of a wild beast.

"According to the Methodists, God has an eternal prison—an everlasting Siberia. There is to be an eternity of grief, of agony and shame."

#### NO IDEA OF INTELLECTUAL LIBERTY.

"What do you think of what the doctor says about the 'Telegram' having published your Christmas sermon?"

"The editor of the 'Christian Advocate' has no idea of what intellectual liberty means. He ought to know that a man should not be insulted because another man disagrees with him. What right has Doctor Buckley to disagree with Cardinal Gibbons, and what right has Cardinal Gibbons to disagree with Doctor Buckley? The same right that I have to disagree with them both.

"I do not warn people against reading Catholic or Methodist papers or books. But I do tell them to investigate for themselves—to stand by what they believe to be true, to deny the false, and, above all things, to preserve their mental manhood. The good doctor wants the 'Telegram' destroyed—wants all religious people to unite for the purpose of punishing the 'Telegram' because it published something with which the reverend doctor does not agree—or, rather, that does not agree with the doctor.

"It is too late. That day has faded in the mist of the past. The doctor of theology has lost his power. Theological thunder has lost its lightning—it is now nothing but noise, pleasing those who make it and amusing those who hear.

"The 'Telegram' has nothing to fear. It is in the highest sense a newspaper—wide-awake, alive, always on time, good to its friends, fair to its enemies, and true to the public."

#### ABUSE PROVES NOTHING.

"What have you to say to the doctor's personal abuse?"

"Nothing. A man may call me a devil, or the devil,

or he may say that I am incapable of telling the truth, or that I tell lies, and yet all this proves nothing. My arguments remain unanswered.

"I can not afford to call Doctor Buckley names. I have good mental manners. The cause I represent, in part, is too great, too sacred to be stained by an ignorant or a malicious personality.

"I know that men do as they must with the light they have, and so I say, 'More light!'"

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(Editorial, January 4, 1892.)

### DR. KING'S RESPONSE.

THE "Telegram" welcomes to its columns the letter of the Rev. Dr. James M. King, relating to the "Telegram's" publication of Colonel Ingersoll's "Christmas Sermon." It is frank, vigorous, manly, and earnest. It shows that its author is alert and devoted to the cause and faith for which he stands. His language is heated, but his motives are undoubtedly good.

The columns of the "Telegram" are as free to one phase of thought as to another. It prints both sides of every question. It fears no criticism, and it asks no favors.

While the "Telegram" does not agree with all the arguments or expressions which Dr. King puts forth, it admires him none the less for making them because they attack the "Telegram." We congratulate the Church, of which he is an ornament, and the cause of orthodoxy upon having so warm and earnest a defender.

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### STIRRING UP RELIGIOUS DEPTHS.

"TELEGRAM" READERS ON THE CONTROVERSY BETWEEN COLONEL INGERSOLL AND DR. BUCKLEY.

It has been years since anything has been published that has created so much of a sensation as the controversy between Colonel Ingersoll and Dr. Buckley over the former's "Christmas Sermon," which was published in the "Evening Telegram" of December 19th. The "Telegram"

has received scores of letters, some of them condemnatory of its course, but mostly commending it.

Here are two stirring letters from two vigorous clergymen. They seem to disagree:

To the Editor of the "Evening Telegram":

In a letter of this date you ask me to "utter a few words" in your columns "on the cause of controversial tolerance," "relating to the controversy" about an article published in the "Evening Telegram" December 19th, 1891, and styled "A Christmas Sermon." I will comply with your request with perfect candor.

(1.) For a reputedly respectable daily paper like the "Evening Telegram" to send near Christmas-time into the Christian homes of multitudes of its readers, to greet the eyes of innocent children and youth and pure women, blasphemous utterances concerning the day that tells them of the birth of One whom they love as their best Friend and worship as their God and Saviour, is, to my judgment as a husband and father, a prostitution of the powers of the respectable daily press, and a violation of the sacred rights of the clean families who are accustomed to patronize the "Evening Telegram," having believed it to be a fit guest to be welcomed to the society of decent families, where reverence for God is the foundation for both righteousness and virtue.

(2.) You had no right, in my judgment, to send the so-called "Christmas Sermon" out for sale among the Christian people of your regular patrons, or deliver it to regular subscribers for the paper, without notifying them of its character, and thus give them an opportunity to keep the poison from dropping into the cup of their Christian family joys.

(3.) The author of the so-called "Christmas Sermon" says: "The 'Telegram' has nothing to fear. It is in the highest sense a newspaper, wide-awake, alive, always on time, good to its friends, fair to its enemies, and true to the public." Praise is an inspiration to worthy endeavor, provided it is merited and its source is worthy. I suspect that testimonials of praise from homes where Jesus Christ is loved and honored would be acceptable and inspiring to the "Evening Telegram;" but it would hardly be appropriate to print them in the same issue of the paper with



the so-called "Christmas Sermon." "The 'Telegram' has nothing to fear." Yes, it has, if it "is good to its friends, fair to its enemies, and true to the public." It must and will fear and court the good opinion of true men and pure women, who are not willing, without warning, to find in their trusted daily paper at Christmas-time statements from a blasphemer whose course for years proves him to be an infidel "for revenue only," to the effect that "Christianity did not come with tidings of great joy, but with a message of eternal grief," and then be told that such contributions "are comprehended under the head of 'news.'"

(4.) I do not deny the legal right of any man to publish at his own expense any infidel or other views he may entertain; or his legal right to hire a hall and advertise a lecture on any theme he may choose, and charge an admission fee. Then men can buy the book or pay the admission fee and attend the lecture, knowing what to expect.

(5.) I think you will concede that the views contained in the article in question in your issue of December 19th, 1891, are known to be revolting to the vast majority of the people who give character to the community in which we live, and are believed by them to be destructive of the foundation principles upon which our civilization rests; and if the people who thus believe should withdraw their patronage from the "Telegram" it would be obliged either to suspend publication or seek a new constituency among the blasphemous and the impure.

(6.) In reference to the controversy between Dr. Buckley and the infidel in question, I have nothing more to say beyond the points already made in this letter. Notoriety, as the basis for revenue, is the stock in trade of cheap infidelity; it wants to be advertised without paying the usual rates. Let it alone and keep the names of its professors out of print, and it soon starves.

Sincerely,

JAMES M. KING.

New York, No. 49 West Nineteenth Street, January 2, 1892.

## A BAPTIST CLERGYMAN'S VIEW OF COLONEL INGERSOLL'S MISSION.

To the Editor of the "Evening Telegram":

I RECEIVED your note calling my attention to the Buckley-Ingersoll tilt, only this morning. I hasten to say a word in response.

I believe in a free platform and a free press. I believe in truth for authority, and deny all authority for truth. All truth that can not stand the ordeal of the electric search-light of this age, is not truth. If Colonel Ingersoll can demolish my creed, I shall thank him for it. If he can destroy it, I can not depend on it when worlds crumble in the wrecks of time. If it's a lie, I would like to know it now.

I think that Dr. Buckley takes Colonel Ingersoll too seriously. The colonel is not a scientist, he is an orator. He is not a historian, but a poet. Facts do not impede the flight of the eloquent colonel's imagination. He is a sentimentalist, first and last. His argument is always *ad hominem*. He is a superb demagogue. He is intensely human; and he has his uses, and these uses I firmly believe are divine uses.

His tongue has been the scourge that with burning lash has raised slumbering orthodoxy to life.

He has stabbed to the heart hundreds of superstitions and lies that have been no part of vital Christianity, and yet have posed as divine truth.

It is nonsense for the orthodox to get mad and make mouths at the colonel. The whole truth is that half he says is so. Ingersoll does not attack the Christianity of Jesus Christ. His attack is always on historic and traditional Christianity. Now, the Christianity of Christ is one thing, historic Christianity is another.

I honestly believe that God has raised up this remarkable man to be, in one sense, His prophet. In one sense, I have grown to believe he is the mouthpiece of God. I am sure that with all his recklessness of statement, and all his stupid ignorance of history, he has done much to rid the world of the superstitions, lies, shams, humbugs, tra-

ditions, and pretenses that used to pass current as orthodox truth.

If God could choose Balaam's ass to speak a divine message, I do not see why He could not utilize the colonel. Give him rope.

Sincerely,

THOMAS DIXON, JR.

No. 61 West Ninety-fourth Street, Jan. 4, 1892.

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To the Editor of the "Evening Telegram":

Dr. Buckley ought to pray for the conversion of Colonel Ingersoll, and not waste time in attacking him. My family prayed for Colonel Ingersoll last night. We pray for the editor of the "Telegram" to-night.

W. McW.

West Ninetieth Street.

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## THIS WOULD BE A GREAT CONTEST.

To the Editor of the "Evening Telegram":

PERMIT a free-thinker who has been banished by the churches, though for many years a clergyman, to heartily congratulate you on the discussion you have awakened in theological ranks by the publication of one of the epigrammatic "sermons" of the distinguished agnostic, Colonel Ingersoll.

His words are always so incisive, so pointed, and so direct that they pierce the armor of religious fanatics and pretentious hypocrites and cut them to the quick. Why should not the inspiring utterances of the champion of free thought be spread before the intelligent reading public as news, as well as the musty utterances of many theological mossbacks whose sermons weekly burden the columns of the press?

You have done the public a true service, and every honest man must thank you for it. I would make only one suggestion to Dr. Buckley. He is known as a fighter, one of the most irresistible and bulldoggish in the Methodist Church. Now, as Colonel Ingersoll has knocked the chip off his shoulder, why does he not pick it up and rush into the arena? Have no fears. The public would enjoy



nothing better than a gladiatorial contest between Ingersoll, the redoubtable champion of freedom, and Buckley, the grotesque protagonist of mediævalism.

Dr. Buckley, your time has come. The public are waiting.

Very truly yours,

HENRY FRANK.

No. 58 West Thirty-third Street, New York, Jan. 4, 1892.

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## COLONEL INGERSOLL'S SCATHING REPLY.

THE GREAT INFIDEL ANSWERS THE CLERGYMEN WHO ATTACKED HIS CHRISTMAS SERMON IN THE "TELEGRAM."

NEVER, in his brilliant career, has Colonel Robert G. Ingersoll written such marvelous epigrams as those in which he replies to his critics to-day. They will become famous.

Notwithstanding the Rev. Dr. Buckley's autocratic order for a boycott of the "Telegram," the "Telegram's" circulation is leaping upward. The "Telegram" fears no one. Its columns are free. This paper can not be bullied.

Here is Colonel Ingersoll's reply:

### COLONEL INGERSOLL'S REPLY.

THE Rev. James M. King, who seems to have taken this occasion to become known, finds fault because "blasphemous utterances concerning Christmas" were published in the "Telegram" and were allowed "to greet the eyes of innocent children and pure women."

How is it possible to blaspheme a day? One day is not, in and of itself, holier than another—that is to say, two equal spaces of time are substantially alike. We call a day "good" or "bad" according to what happens in the day. A day filled with misfortunes and anger and misery we call a bad day. But how is it possible to blaspheme a day?

A man may or may not believe that Christ was born on the 25th of December, and yet he may fill that day, so far as he is concerned, with good thoughts and words and deeds. Another may really believe that Christ was born

on that day, and yet do his worst to make all his friends unhappy. But how can the rights of what are called "clean families" be violated by reading the honest opinions of others as to whether Christmas is kept in honor of the birth of Christ or in honor of the triumph of the sun over the hosts of darkness? Are Christian families so weak intellectually that they can not bear to hear the other side? Or is their case so weak that the slightest evidence overthrows it? Why do all these ministers insist that it is ill-bred to even raise a question as to the truth of the improbable or as to the improbability of the impossible?

A minister says to me that I am going to hell—that I am bound to be punished forever and ever—and thereupon I say to him, "There is no hell; you are mistaken; your Bible is not inspired; no human being is to suffer agony forever;" and thereupon, with an injured look, he asks me this question: "Why do you hurt my feelings?" It does not occur to him that I have the slightest right to object to his sentence of eternal grief.

#### MANY THOUSANDS DIFFER.

Does the gentleman imagine that true men and pure women can not differ from him? There are many thousands of people who love and honor the memory of Jesus Christ who yet have not the slightest belief in His divine origin, and who do not for one moment imagine that He was other than a good and heroic man. And there are thousands of people who admire the character of Jesus Christ, who do not believe that He ever existed—who admire the character of Christ as they admire Imogen or Perdita, not believing that any of the characters mentioned actually lived.

And it may be well enough here to state that no human being hates any really good man or good woman—that is, no human being hates a man known to be good—a woman known to be pure and good. No human being hates a lovable character.

It is perfectly easy for any one with the slightest imagination to understand how other people differ from him. I do not attribute a bad motive to a man simply because he disagrees with me. I do not say that a man is a Christian or a Mohammedan "for revenue only." I do not say

that a man joins the Democratic party simply for office, or that he marches with the Republicans simply for position. I am willing to hear his reasons; with his motives I have nothing to do.

Mr. King imagines that I have denounced Christianity "for revenue only." Is he willing to admit that we have drifted so far from orthodox religion that the way to make money is to denounce Christianity? I can hardly believe, for joy, that liberty of thought has advanced so far. I regret exceedingly that there is not an absolute foundation for his remark. I am indeed sorry that it is possible in this world of ours for any human being to make a living out of the ignorance and fear of his fellow-men. Still, it gives me great hope for the future to read, even in this ignorant present, that there is one man, and that man myself, who advocates human liberty—the absolute enfranchisement of the soul—and does it "for revenue"—because this charge is such a splendid compliment to my fellow-men.

#### IN HARMONY WITH THE AGE.

Possibly the remark of the Rev. Mr. King will be gratifying to the "Telegram," and will satisfy that brave and progressive sheet that it is in harmony with the intelligence of the age.

My opinion is that the "Telegram" will receive the praise of enlightened and generous people.

Personally, I judge a man not so much by his theories as by his practice, and I would much rather meet on the desert—were I about to perish for want of water—a Mohammedan who would give me a drink than a Christian who would not; because, after all is said and done, we are compelled to judge people by their actions.

I do not know what takes place in the invisible world called the brain, inhabited by the invisible something we call the mind. All that takes place there is invisible and soundless. This mind, hidden in this brain, masked by flesh, remains forever unseen, and the only evidence we can possibly have as to what occurs in that world we obtain from the actions of the man, of the woman. By these actions we judge of the character, of the soul. So I make up my mind as to whether a man is good or bad, not by his theories, but by his actions.



## WHAT IS BLASPHEMY?

Under no circumstances can the expression of an honest opinion, couched in becoming language, amount to blasphemy. And right here it may be well enough to inquire, What is blasphemy?

A man who knowingly assaults the true, who knowingly endeavors to stain the pure, who knowingly maligns the good and noble, is a blasphemer. A man who deserts the truth because it is unpopular is a blasphemer. He who runs with the hounds, knowing that the hare is in the right, is a blasphemer.

In the soul of every man, or in the temple inhabited by the soul, there is one niche in which can be found the statue of the ideal. In the presence of this statue the good man worships—the bad man blasphemes—that is to say, he is not true to the ideal.

A man who slanders a pure woman or an honest man is a blasphemer. So, too, a man who does not give the honest transcript of his mind is a blasphemer. If a man really thinks the character of Jehovah, as portrayed in the Old Testament, is good, and he denounces Jehovah as bad, he is a blasphemer. If he really believes that the character of Jehovah, as portrayed in the Old Testament, is bad, and he pronounces it good, he is a blasphemer and a coward.

All laws against "blasphemy" have been passed by the numerically strong and the intellectually weak. These laws have been passed by those who, finding no help in logic, appealed to the Legislature.

Back of all these superstitions you will find some self-interest. I do not say that this is true in every case, but I do say that if priests had not been fond of mutton, lambs never would have been sacrificed to God. Nothing was ever carried to the temple that the priest could not use, and it always so happened that God wanted what his agents liked.

## "REVENUE" AND RELIGION.

Now, I will not say that all priests have been priests "for revenue only," but I must say that the history of the world tends to show that the sacerdotal class prefer revenue without religion, to religion without revenue.

I am much obliged to the Rev. Mr. King for admitting that an infidel has a right to publish his views at his own expense, and with the utmost cheerfulness I accord that right to a Christian. The only thing I have ever objected to is the publication of his views at the expense of others.

I can not admit, however, that the ideas contained in what is known as the "Christmas Sermon" are "revolting to a vast majority of the people who give character to the community in which we live." I suppose that a very large majority of men and women who disagree with me are perfectly satisfied that I have the right to disagree with them, and that I do not disagree with them to any greater degree than they disagree with me. And I also imagine that a very large majority of intelligent people are perfectly willing to hear the other side.

#### OPINIONS NOT EXOTICS.

I do not regard religious opinions or political opinions as exotics that have to be kept under glass, protected from the frosts of common sense or the tyrannous north wind of logic. Such plants are hardly worth preserving. They certainly ought to be hardy enough to stand the climate of free discussion, and if they can not, the sooner they die the better.

I do not think there was anything blasphemous or impure in the words published by the "Telegram." The most that can possibly be said against them, calculated to excite the prejudice of Christmas, is, that they were true—that they can not be answered except by abuse.

It is not possible in this day and generation to stay the rising flood of intellectual freedom by keeping the names of thinkers out of print. The church has had the field for eighteen hundred years. For most of this time it has held the sword and purse of the world. For many centuries it controlled colleges and universities and schools. It had within its gift wealth and honor. It held the keys, so far as this world is concerned, of heaven and hell—that is to say, of prosperity and misfortune. It pursued its enemies even to the grave. It reddened the scaffold with the best blood, and kept the sword of persecution wet for many centuries. Thousands and thousands have died in its dungeons. Millions of reputations have been blasted by its slanders. It has made millions of widows and orphans,

and it has not only ruled this world, but it has pretended to hold the keys of eternity, and under this pretense it has sentenced countless millions to eternal flames.

#### THE SPIRIT OF INDEPENDENCE.

At last the spirit of independence rose against its monstrous assumptions. It has been growing somewhat weaker. It has been for many years gradually losing its power. The sword of the State belongs now to the people. The partnership between altar and throne has in many countries been dissolved. The adulterous marriage of Church and State has ceased to exist. Men are beginning to express their honest thoughts. In the arena where speech is free superstition is driven to the wall. Man relies more and more on the facts in nature, and the real priest is the interpreter of nature. The pulpit is losing its power. In a little while religion will take its place with astrology, with the black art, and its ministers will take rank with magicians and sleight-of-hand performers.

#### REV. MR. DIXON'S LETTER.

With regard to the letter of the Rev. Thomas Dixon, Jr., I have but little to say.

I am glad that he believes in a free platform and a free press—that he, like Lucretia Mott, believes in “truth for authority, and not authority for truth.” At the same time, I do not see how the fact that I am not a scientist has the slightest bearing upon the question—but if there is any fact that I have avoided or misstated, then I wish that fact to be pointed out.

I admit that I am “a sentimentalist”—that is, that I am governed, to a certain extent, by sentiment—that my mind is so formed that cruelty is revolting and that mercy excites my love and admiration. I admit that I am so much of “a sentimentalist” that I have no love for the Jehovah of the Old Testament, and that it is impossible for me to believe a creed that fills the prison-house of hell with countless billions of men, women and children.

I am also glad that the reverend gentleman admits that I have “stabbed to the heart hundreds of superstitions and lies,” and I hope to stab many, many more; and if I succeed in stabbing all lies to the heart, there will be no foundation left for what I call “orthodox” Christianity. But



goodness will survive, justice will live, and the flower of mercy will shed its perfume forever.

#### THE STORY OF BALAAM'S ASS.

When we take into consideration the fact that the Rev. Mr. Dixon is a minister and believes that he is called upon to deliver to the people a divine message, I do not wonder that he makes the following assertion:—"If God could choose Balaam's ass to speak a divine message, I do not see why He could not utilize the colonel." It is natural for a man to justify himself and to defend his own occupation. Mr. Dixon, however, will remember that the ass was much superior to the prophet of God, and that the argument was all on the side of the ass. And, furthermore, that the spiritual discernment of the ass far exceeded that of the prophet. It was the ass who saw the angel when the prophet's eye was dim. I suggest to the Rev. Mr. Dixon that he read the account once more, and he will find:

First: That the ass first saw the angel of the Lord. Second: That the prophet Balaam was cruel, unreasonable, and brutal. Third: That the prophet so lost his temper that he wanted to kill the innocent ass, and the ass, not losing her temper, reasoned with the prophet and demonstrated not only her intellectual but her moral superiority. In addition to all this the angel of the Lord had to open the eyes of the prophet—in other words, had to work a miracle in order to make the prophet equal to the ass; and not only so, but rebuked him for his cruelty. And this same angel admitted that without any miracle whatever the ass saw him—the angel—showing that the spiritual discernment of the ass in those days was far superior to that of the prophet.

I regret that the Rev. Mr. King loses his temper and that the Rev. Mr. Dixon is not quite polite.

All of us should remember that passion clouds the judgment, and that he who seeks for victory loses sight of the cause.

And there is another thing:—He who has absolute confidence in the justice of his position can afford to be good-natured. Strength is the foundation of kindness; weakness is often malignant, and when argument fails, passion comes to the rescue.

Let us be good-natured. Let us have respect for the rights of each other.

The course pursued by the "Telegram" is worthy of all praise. It has not only been just to both sides, but it has been—as is its custom—true to the public.

ROBERT G. INGERSOLL.

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## THE REV. MR. PETERS ON DR. BUCKLEY'S BOYCOTT.

### MISTAKES OF INFIDELITY.

THE Rev. Madison C. Peters, Rector of the Bloomingdale Reformed Church, at the corner of Boulevard and Sixty-eight Street, treats of the Ingersoll-Buckley controversy from a Christian standpoint in a sensible and good-humored way. He says:

To the Editor of the "Evening Telegram":

Good Lord deliver us from another theological discussion.

Dr. Buckley's cry to "boycott" the "Telegram" is unmanly, un-American and un-Christian. Mr. Ingersoll's sneers are the same old ravings and foamings against the Christianity of by-gone ages. His articles are "news," for the people otherwise would not know that such a caricature of Christianity was preached.

What has infidelity done for the world? Where are the testimonies of the work it has wrought? Where are its temples? Where are its schools and colleges? Where are its hospitals? Where are its organized societies of benevolence? What has it benefited society? What has it done for the elevation and purity of public morals? What science or art has it originated? How many slaves has it liberated? How many inebriates has it reclaimed? How many fallen women has it restored?

When hot war trampled the land with iron heel, what did infidelity do for the relief of the wounded and dying soldier-boy? What has it done to pioneer new countries for civilization? Where did it ever create a single virtue? What life has it ever assisted to higher holiness? What death has it ever cheered?

MADISON C. PETERS.

Bloomingdale Church, Boulevard and West Sixty eight Street.

## MR. FULLER IS ACCOMMODATING.

To the Editor of the "Evening Telegram":

IF you are willing to publish it I will write a reply to Mr. Ingersoll's "Christmas Sermon," either in a courteous, good-natured style, or bitterly sarcastic, whichever you may prefer. I will likewise reply to any article by Mr. Ingersoll and to any article on "Biblical Inspiration," if you desire me to.

It would be a great favor if you would pay me for what I write if it meets your approval.

The inclosed clippings will introduce me. I will send references if you wish.

Please send me a paper containing the "Christmas Sermon." Yours truly,

H. F. FULLER.

The New Rochelle Collegiate Institute,  
New Rochelle, N. Y., Jan. 3, 1892.

## COLONEL INGERSOLL A GIANT.

To the Editor of the "Evening Telegram":

PERMIT a reader of your paper from the day it started till the present day, and who would not look at any other paper (I mean evening journals), to congratulate you on the editorial which I inclose, "Cannon Balls May Aid the Truth, but 'Thought's a Weapon Stronger,'" and "Wait a Little Longer;" and also permit me to praise the stand you took last night in regard to Colonel Ingersoll. I know him for years, and a mightier heart never beat in human breast. The theologians may as well let him alone, for down they go, and will go. Gladstone, whom I almost worship, had to surrender to him, and Cardinal Manning, too. You will not lose me as a reader, nor a million more readers, if I could get them. Your obedient servant,

JAMES WATT.

No. 63 President Street, Brooklyn, Jan. 4, 1892.



(Editorial, January 6, 1892.)

## THE "TELEGRAM" SUSTAINED.

THAT boycott upon the "Telegram" pronounced by the Rev. Dr. Buckley is moving with the wheels reversed. Instead of a boycott it is a boom.

The "'Telegram's'" circulation is mounting day by day. This paper is overwhelmed with letters commending its course in having furnished an arena for a contest between all shades of faith and thought.

The good motives and good humor of the "'Telegram'" in this instance are recognized in a manner that is at once substantial and gratifying.

It is very generally perceived that the tournament of intellectual gladiators invoked by the "Telegram" has cleared the theological atmosphere and done good.

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## DR. BUCKLEY'S BOYCOTT.

Continuation of the "Evening Telegram's" Boom.

THE Rev. Dr. Buckley's boycott of the "Evening Telegram" has resulted in a grand boom for the paper. Every day the newsdealers are increasing their orders. The newsboys struggle to get the earliest copies from the presses. It is evident that the boom has come to stay.

The masterly reply of Colonel Robert G. Ingersoll to Revs. Drs. King and Dixon, which was published yesterday, was widely read, and it made a deep impression upon the minds of the community.

To-day we print additional letters from opponents of Colonel Ingersoll. The "Evening Telegram" believes in fair play. No contestant in the arena will be given undue vantage. The discussion will be continued, and each day the editions will be increased, in order that all persons who wish to read the paper may be supplied.

On all the railroad trains which carried business men to their homes last evening were thousands of readers poring over Colonel Ingersoll's letter and the epistles of his oppo-

nents. The great controversy formed the leading topic of conversation in the homes of the people.

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## A SHARP CUT AT INGERSOLL.

To the Editor of the "Evening Telegram":

INVITED by the "Telegram" to do his best, Bob has written: "Christmas is a good day to forget and forgive." Who wants to forget Christmas, or to forgive it? Not even Bob Ingersoll, for, from the rest of his illogical and unmeaning production, it is evident that he appreciates both the day and its opportunities.

When Bob can and will write his mother tongue as correctly as it is written in the Book, that for gain of dollars he is forever criticising and condemning, it will be ample time for him to pose as a critic.

He can not know either law or ethics who will write such English as Bob, over his own signature, has sent to the "Telegram."

The reverend gentlemen who have hastened to censure the "Telegram" for its publication of Bob's senseless production should be the first to thank it for having permitted him in its columns to write himself an ass.

"Oh, that mine enemy would write a book!"

Ah! Job, thy wish is accomplished. And such a book! Surely thy vengeance is complete and annihilating.

CATTIVELLO.

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## A RUSH FOR THE "TELEGRAM."

To the Editor of the "Evening Telegram":

I HAVE often noticed that whenever a church has been so fortunate as to secure the services of a pastor "boycotted for heresy," that church has been ever after crowded to the doors. To all late-comers it has been literally "standing room only." So, when a newspaper is boycotted for insisting on "free speech and fair play," you must needs get to the newsstand early if you want to get a copy. Such has been my experience this week with the "Telegram."

I think it would be of benefit to some of our Christian boycotters to read Whittier's beautiful poem, "The Reformer;" and they will be sure to read it if you should publish it in the "Evening Telegram."

J. G. D.

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## MINISTERS TAUGHT A LESSON.

To the Editor of the "Evening Telegram":

I THINK it is very kind of the "Evening Telegram" to give Mr. Ingersoll an opportunity to teach some of our hired servants of the Lord a little manners, some pure, honest Christianity and a little common sense. I hope that an approving conscience will give Mr. Ingersoll more power in his right arm.

WILLIAM ARNOLD.

No. 22 Wayne Street, Jersey City, January 6, 1892.

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## THE CHRISTMAS SERMON.

I SIMPLY say that it appears to me  
Christmas is not unmixed felicity,  
If it be true that billions burn in hell,  
Sad are the tidings of the Christmas bell;  
But if that Scriptural statement you destroy,  
You'll find, indeed, "glad tidings of great joy."

### CHORUS OF CLERGYMEN.

He don't believe in things of which we're sure,  
And so, of course, his character's impure.  
Of our established creed he's a denier,  
And, therefore, likewise, a most monstrous liar.  
'Tis strange, but true, that Heaven employs his brass  
For the same purpose as Balaam's ass.

MATTIE CHILTON.

New York, January 5, 1892.



(January 7, 1892.)

## REV. DR. EATON DEFENDS COLONEL INGERSOLL.

A REMARKABLE LETTER FROM A DISTINGUISHED UNIVERSALIST CLERGYMAN.

To the Editor of the "Evening Telegram":

PUT me down always and everywhere as in favor of liberty of discussion.

"Let truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?"

So far as the "Telegram" is the exponent of free speech, its position is to be commended.

There are three rules to be followed in all profitable disputes:—First: Verify your facts. Second: Deal with principles, not men. Third: Avoid intellectual hysteria. It is, like physical hysteria, a sign of weakness.

So long as the community is part Christian and part deniers of Christianity, a newspaper must give space to both sides. With errors of judgment and confusion of facts it is fortunate the exponent of infidelity in the present discussion is in character so sincere and worthy a man.

He who attacks the doctrine of endless punishment as cruel and absurd, in my opinion is more essentially Christian than he who defends it.

Only a false interpretation of Christianity can attribute this hideous and morally destructive theory to Jesus of Nazareth. Sincerely yours,

C. H. EATON.

Minister Fourth Universalist Church.

No. 35 West Forty-eight Street, New York City, Jan. 6, 1892.

## CAN'T HARNESS BALAAM'S ASS.

To the Editor of the "Evening Telegram":

I HAVE taken great interest in the discussion, which is still open in the columns of your valuable paper, apropos of Mr. Ingersoll's Christmas Sermon.

I fully appreciate his manly and quiet way of answering the "reverend" gentlemen flaming with indignation. Such a noise for a little beam of light thrown in the darkness of the Church! What would it be, then, if good Joshua should take pains to stop the sun for a little while?

I read in to-night's edition of the "Telegram" the bright answer of an intelligent man, Mr. Cattivello, who understands English and the Bible. Can he explain what God has been doing since He took a rest on the seventh day?

For my part I have been thinking very much since one evening when, reading the Divine Book, my little boy asked me that question.

I have forbidden my daughter reading the Book—she blushes too easily—and she does not want to know how a husband can get rich by following Abraham's example. My firm belief is that she will never have a female servant in her own house, for she is not a Rebecca-like woman. The Holy Book may compare well with Zola's works.

Gentlemen of the clergy, your eyes are too weak and the Bible, as a scale, too small to measure God's magnitude—and very few among you can harness Balaam's ass.

Baisse la tete, fier Sicambre! Brule ce que tu as adore.—(Superstitions). Et adore ceque tu as hule.—(Science and Reason.)

LUMEN.

## NARROW-MINDED MEN ROUTED.

To the Editor of the "Evening Telegram":

WHY do not some of the broad-minded men of the day antagonize Colonel Ingersoll? Because they know he is right.

He is a thorough logician—his logic is unbiased. The narrow-minded ones have displayed their weak arguments and senseless personalities and retired from the field without any of the strong points of the colonel answered.

The only one left, whose "Sharp Cut at Ingersoll" was printed on Wednesday, is the weakest effort of all, and beneath the colonel's notice. His misconstruction of "Christmas is a good day in which to forgive and forget" into forgetting the day itself, or forgiving it, shows such a lack of common sense that it is not surprising that he con-

siders Mr. Ingersoll's masterly production "unmeaning" and "illogical."

He should learn to read his "mother tongue" correctly and understand it before he attempts to criticise something he does not fully comprehend. He reminds me of a little dog coming out to bark after the big dogs have finished fighting.

L. M. W.

## ABSURDITIES THAT SPRING FROM IGNORANCE.

To the Editor of the "Evening Telegram":

I HAVE been deeply interested in the controversy now going on in your columns between those who advocate and those who deprecate the freedom of the press in religious matters. I may say at once that I read with pleasure, on the night of publication, the "sermon" from the pen of Colonel Ingersoll, and while I considered it somewhat lacking in the masterly, sledge-hammer arguments which he is so able to wield, I was very much pleased with it as a whole, and from most of my friends I have heard only commendation.

I think there is altogether too much notice given in the press of these days to the utterance of ministers, who are forever actuated by a lack of consistence—forever climbing from the top bars to perches nearer to the exit. With the sole exception of the old Latin religion (which allows no questioning of its dogmas), all religious sects are becoming either weary or ashamed of their most important tenets. What proportion of the educated men of to-day can say from their hearts that they believe in hell, harps, golden houses, feathery wings, the fearful calumnies of the Almighty which appear in the Old Testament, and the thousand absurdities that sprung from ignorance and the whetted sword?

I am not at all surprised that the colonel's "sermon" has raised a storm of indignation among the ministers. The same thing has occurred many a time before in the history of the world with religions that were mighty in their time, that died hard, but that are very dead to-day. Education is what all religions (save the simple and pure religion of Thomas Paine) dread. Colonel Ingersoll re-

fuses to believe that which will not bear the test of human reason, and, in spite of all that may be asserted to the contrary, human reason must prevail in the end; otherwise the Creator would be unworthy of His designation as the Essence of Good.

Colonel Ingersoll does not believe in the falsifying of history; a large majority of the ministers do. If they could do so, they would gladly demolish the record of the rocks, in order that this world, that has probably known hundreds of millions of birthdays, might remain in our opinion but a little baby of four thousand. They grate their teeth at sight of a Darwin, a Tyndall, a Herschel, a Colenso.

One of your correspondents, in denying your right to publish the "sermon," asserts that its influence among the young people at Christmas-tide would be an influence of harm. I do not believe this to be the fact. Truth never can do harm; error and superstition always did and always will. Uprightness (in spite of what the clericals would have us believe) is not built on fear. That virtue which is forever musing on the torments of a hell is not the virtue that improves mankind.

It is as useless for faith in secondary godships to attempt to stem the tide of reason as it would be for a field mouse to endeavor to stop the Chicago Limited. This assertion is based on the records of the present century. There is only one religion which must remain forever inviolable, and that is the religion of all races of mankind to-day when relieved of local priestly graftings. Yours respectfully,  
ADVANCEMENT.

## BIGOTS NOT TO BE CONCILIATED.

To the Editor of the "Evening Telegram":

INGERSOLL has administered another dose of colic to the Church through a medium that can not or will not be bullied. As a citizen of a country whose Constitution was inspired by a wholesome desire for liberty, I cordially congratulate the "Telegram" on its willingness and courage in advocating a full discussion of matters that affect the we fare of the community. The truth never fears a discussion, and in such manner has that precious boon often been given the people. Whether the doughty colonel is right or wrong is not so important as whether we shall



have the privileges of judging the matter in dispute through the medium of an honest press.

Truth requires no applause, only asks that it be heard. A man that will attempt to muzzle the press commits a crime against himself and his fellows. Dr. Buckley, when he ordered the boycott on the "Telegram," gave the public a slight indication of what the Church would do to-day if it had but the power. I appreciate the courage of the "Telegram," and concluding will quote Byron's words: "The bigots are not to be conciliated, and, if they were—are they worth it?" Yours, etc.,

LIBERTY.

New York, Jan. 6, 1892.

## A LIBERAL LECTURESHIP TO BE ESTABLISHED.

To the Editor of the "Evening Telegram":

APROPOS of the Ingersoll-Buckley tilt, it might be interesting to the readers of the "Evening Telegram" to know that there is a movement on foot to establish a permanent Liberal Sunday Lectureship, in which the great issues of free thought and social reform will be advocated.

The lecturer is to be the ex-Rev. Henry Frank. Among the prominent parties connected with the movement are Colonel Ingersoll, J. H. Johnston, Charles Broadway Rouss, Elizabeth Cady Stanton, Edgar Fawcett, T. B. Wakeman, Dr. M. H. Holbrook, Miss Helen Gardener, Miss A. A. Chevalier, R. H. Ingersoll and brother, Charles Eckhardt, and many others.

Mr. Frank will deliver his first lecture at Hardman Hall, Fifth Avenue and Nineteenth Street, Sunday evening, January 10. All parties interested in the new movement are invited to attend. Admission free. Mr. Frank is said to be an exceptionally eloquent speaker.

BY ORDER OF COMMITTEE.

## MORE LIGHT, CHRISTIAN BRETHERN.

To the Editor of the "Evening Telegram":

IN your issue of this evening you say, "The discussion will be continued." It is difficult to see the discussion, so

far; it looks more like a grand tournament of clerical vituperation. Permit me to draw the attention of the Christian gentlemen (who by this time should be cooled down enough to see the issue) to the real question, viz.: What the Rev. Mr. Peters calls the "Caricature of Christianity" or the "Christianity of By-gone Ages," presented by Colonel Ingersoll, more especially the doctrine of eternal damnation.

Mr. Ingersoll says plainly enough that this doctrine makes the message of Christ a grief rather than a joy, and our clerical teachers denounce this as a "monstrous lie." Now, it is not necessary to prove that this doctrine is not preached by enlightened clergymen to-day, and that it is very hard to find an educated Christian who squarely believes in the New Testament doctrine of hell.

Let us have light, Christian brethren, and tell us why you are enlightened beyond the New Testament on the doctrine of hell? How have you been emancipated from its degradation? Where did the light come from? Drop the cry of "infidel," come to the point and give a reason for the faith that is in you. You have conducted the controversy in a distressingly un-Christian spirit so far, and have unwittingly brought out a proof of Renan's statement that Christ is often most honored by those who are supposed to deny Him.

I have taken an intense interest in this question for over thirty years, and in that time have never seen such an opportunity for a Christian warrior to step forward as is now offered by the "Telegram." Do tell us, gentlemen, how the divine doctrine of eternal torment has come to be a "monstrous lie." What an audience! And how respectfully waiting! With much respect,

JAMES ARTHUR.

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(Editorial, January 8, 1892.)

### FREE DISCUSSION VINDICATED.

ON the 19th of last December Robert G. Ingersoll, by invitation, presented in the columns of the "Telegram" some thoughts on the institution of Christmas Day, from his peculiar point of view. In the issue of the "Christian Advocate" following, its editor, the Rev. Dr. J. M. Buck-

ley, called upon the newspaper-buying public to boycott the "Telegram" for having accorded space in its columns to what was called Mr. Ingersoll's "Christmas Sermon."

To this attack upon the "Telegram" Mr. Ingersoll rejoined in his characteristic style. In response to invitations for expressions of opinion sent by the "Telegram" to thinkers of all denominations, churches and shades of belief, many contributions to this unique controversy were received and were printed in these columns, none more promptly or more cordially than those which censured the "Telegram" for having started it.

By this time, the "Telegram" is satisfied, Dr. Buckley must have realized that the position which he took against the "Telegram" was hasty and ill chosen and is untenable. He must have learned from the preponderance of expression that the sentiment of this community is overwhelmingly in favor of perfectly free discussion in a secular newspaper. Even his brother Christian clergymen, as much esteemed in orthodox circles as Dr. Buckley himself, have in the main inclined to this eminently reasonable view.

Dr. Buckley and his friends must also have perceived that he was mistaken in assuming that the "Telegram" was taking sides in a theological discussion because it offered the hospitality of its columns to a combatant.

While the "Telegram" believes that Dr. Buckley was sincere in his attack, it congratulates him upon his prospect of having learned so much from it. Certainly it has left no occasion for ill feeling in any quarter.

There is something also which the public may have learned from this controversy.

New York has one so-called religious newspaper. This community has had some experience of that newspaper's mode of conducting controversies. Now it has had experience of the "Telegram's" mode of conducting a controversy. Which style does New York like the best? Which does our friend, Dr. Buckley, like the best? We leave it to Dr. Buckley himself to say whether the secular "Telegram"—when summoned in its capacity as a purveyor of news and of the opinions of representative citizens to which circumstances impart the aspect of news, to participate in a controversy—does not exhibit better temper and more courtesy and tolerance than its so-called religious contem-

porary. Has not the "Telegram" earned the praises and tributes which its part in the assertion and maintenance of right of free discussion has brought it from all sides?

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## INGERSOLL-BUCKLEY DEBATE.

ANONYMOUS OR GUSHY COMMUNICATIONS WILL NOT BE NOTICED.

THE "Evening Telegram" has received a mass of matter relating to the Ingersoll-Buckley controversy of a gushing or sentimental character.

Other communications have been received of so scurrilous a nature that they are not fit to be seen by the public eye. The "Telegram" will not notice such communications, neither will it pay any attention to the great number of letters received from anonymous correspondents.

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## MORE LIGHT AND LIBERTY.

To the Editor of the "Evening Telegram":

COLONEL INGERSOLL and the ministers are the principle topic every place you go. Last evening at the New York Psychical Society, No. 114 West Fourteenth Street, J. W. Fletcher spoke highly of "a great daily evening paper that was not afraid to speak or publish letters from all people."

Colonel Ingersoll was praised for his broad, liberal spirit, and the ministers were rebuked for being narrow-minded. Mr. Fletcher said that more light and more liberty would come in all denominations. He will speak on Sunday evening at Adelphi Hall on "The 'Evening Telegram,' Ingersoll and the Ministers."

J. HENRY.

No. 268 West Twenty-second Street.

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## FAITH AND BELIEF.

To the Editor of the "Evening Telegram":

THE contention in your columns between faith and agnosticism is foolishness to me. Both sides are in the wrong. It has resulted from the assumption that faith



and belief are synonymous terms. They may be so in general, but the faith that makes a Christian is a different quality from ordinary credulity. For a man to be a Christian it is not necessary to know anything about the Creation, the Deluge, Moses, Joshua, Job or Jonah. I will endeavor to show you that faith is not belief in any circumstance.

I hold an apple in my hand and I demonstrate to all your senses that it is what it is. Would it not be a frightful sin if you did not believe? Yet I have only caused impression of fact on your mind, and when you assent that constitutes belief. So the impression of fact is faith, and faith and belief are not one and the same. But if the apple was in an adjoining room so that I could not demonstrate—and it may be impossible to prove the fact to you, seeing that I have no evidence—if at this juncture I could so impress your mind of the fact that there would be no question, you will admit that I have communicated faith.

It may be strange to you, but this old Bible tells us this very significant truth, "For we are saved by faith, but this not of ourselves, it is the gift of God;" is it not a most remarkable statement? And I am certain that Colonel Ingersoll will agree with me that impression of fact saves us from ignorance; that is the action of faith. It is the voice within us that makes mythology a fable, and that which seems quite impossible becomes a sublime fact. Faith is not a creed nor any form of belief; it is the power of God and the wisdom of God to those who can not understand—"a light to our feet, a lamp to our path." You have only to look or to listen; we live by that we receive; like the telegraph, it finds its way from the unknown to us, and when we can say, "My faith looks back to Thee," the circuit is then complete. We know not whence it came or whither it has gone. But we are not left in this condition, for the same force of impression justifies us in the recognition, and so continues to increase in supply, as we acknowledge, until we are no longer ourselves, and surcharged, others feel the radiating influence, and like electricity, when the circuit is not complete, depend upon it the wire is grounded.

I hope that my homely illustrations have made it plain that illuminating faith is that force of impression that actuates the life, "living epistles known and read of all

mén." All artificial religions impose belief as the condition. There is only one natural religion. If we only regard the Bible as an old book, we find therein many instances of impressions of fact, even when contrary to all reason and experience; and we read afterward that their belief was justified in material ways as well as mentally. Colonel Ingersoll may naturally be opposed to forms of belief, but faith is impression of concrete fact. It is truth, and such that is and can be experienced, to which we can have ample living testimony.

I hope this is sufficient. I could not remain quiet; ridicule does not prove or disprove anything, and I was taught in early life not to make fun of the foolish, perhaps for the reason that I may become so myself. It is also taught in the old Book that we are changed by the image we look upon. Sincerely yours,

WEDNESBURY.

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(Editorial, January 9, 1892.)

### WHERE ARE OUR LUTHERS?

ALTHOUGH the controversy and agitation resulting from the attempt to boycott the "Telegram" because it invited Robert G. Ingersoll to use its columns to preach a Christmas sermon have reached almost national dimensions, the "Telegram" has not swerved from its principle, which is that a true newspaper has no business to itself engage in religious debate. While we have forbore to take part in this discussion, we have solicited contributions from every side, and have presented with special cordiality the contributions of such disputants as have seen fit to pitch into the "Telegram" for a display of fairness and tolerance which seemed to them astonishing.

Doubtless this symposium—one of the most extraordinary in the annals of modern controversy—would not have reached its present proportions had not the editor of the official organ of the Methodist Church, by ordering a boycott upon the "Telegram," compelled this journal to make a bold declaration of the independence of the secular newspaper from sectarian restraint. This position of the "Telegram" has won the approbation of the most fair-minded and judicious members of the community, irre-

spective of their religious tenets, and has been triumphantly vindicated by the progress of this debate.

The "Telegram" again reiterates and emphasizes the fact that it indorses and has indorsed no particular creed and no denial of any faith. While the noting and the reporting of religious controversies must from time to time come within the province of a broad and wide-awake newspaper, participation in them, in our opinion, never does.

Yet, while still absolutely free from any intention to take sides as a combatant in this controversy, the "Telegram," as a reporter of secular events, as an observer of facts, must remark that it has reached a point where even those who are not theological controversialists might join issue with Colonel Ingersoll.

In the remarkable letter from his pen which we print to-day, that champion of agnosticism introduces a secular aspect of the question—the historical services of Christianity. Here the coursers of agnosticism seemed to have reached a point where they have lost the scent. Even Colonel Ingersoll, with all his geniality and ingenuity and brilliancy and earnestness, will have difficulty, we take it, in convincing the jury of the reading public that he "doesn't know" what Christianity has done for the world in the way of practical services, and as the deviser, creator and maintainer of practical charities. The "Telegram" owns to the temptation to take issue with Colonel Ingersoll here.

At all events, the "Telegram" must record the fact that this community, and all those other communities whose eyes are centered on this discussion in the "Telegram's" columns, will be amazed if clergymen are not found to answer this negation of Colonel Ingersoll. In fact, has it not been something of a proof of the alleged existence of a dry rot in many churches that during the past week, when infidelity has been rampant in its challenges, and when the "Telegram's" columns were seen to be free to all, with two or three exceptions there have not been found Christian clergymen alert enough, zealous enough and with confidence enough in their cause to grapple with their enemy when he had put himself so unreservedly within their reach?

There could be no more far-reaching auditorium, no loftier pulpit, than the "Telegram" has placed at their

disposal. The contributions to this debate have been reproduced by telegraph all over the country. The whole country is waiting for its sequences.

In New York, Jersey City and Brooklyn there are hundreds of men of trained tongues and sharpened wits, men especially equipped to fight the battles of the Christian Church. Why, the "Telegram" would sincerely like to know, have they not been more numerous and more efficiently heard from? With so magnificent an opportunity offered them, with so imperative a summons to the defense of their faith, they seem to have been deterred by blindness, indifference or cowardice—which?

Now is just the time for the champions of Christianity to do large service for their cause. If they rightly play their part, the "Telegram" will have done a positive and vast service to the Christian community by invoking this debate. That portion of the community is now looking to its pulpit representatives to make their entries in this arena and do battle for their conceptions of truth.

The "Telegram" has done its part. It has specifically invited many eminent clergymen to make use of its columns. If this discussion has been to some degree one-sided, if Colonel Ingersoll's blows have gone unparried, the fault has been with Christianity's defenders, and not with Christianity itself.

Where are the Luthers of to-day? Where are the champions of Christianity who would not be restrained by considerations of "good form," by self-consciousness, self-sufficiency or false delicacy, but are so filled with burning devotion to the truth as they understand it that they can not hold their peace?

The "Telegram" still hopes to bring out this class. There is not an orthodox clergyman in this city who could not, if he cared to do so, find a magnificent opportunity to fire back. If there is any point on his side from which Colonel Ingersoll may justly fear the assaults of pulpit orators, it is the side of the argument which he presents to them to-day—that relating to the historical and practical achievements of Christianity.

Having successfully asserted its right to maintain a free forum—having shown that it can not be boycotted for asserting this right, and can not be intimidated by the threat of a boycott, and that it can not be ruffled by the censures



of the injudicious, and having surmounted whatever temptation there may have been to itself to take part in the subject matter of this controversy, the "Telegram" now calls the attention of the orthodox pulpits and congregations of New York to their manifest duties and their extraordinary privileges in this matter. This the "Telegram" does with only the highest regard for the views and faith of its orthodox readers, and with the profound conviction that nothing but good can come from a fair and free discussion, properly carried on.

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### INGERSOLL'S BROADSIDE.

RED-HOT SHOT FOR THE GREAT AGNOSTIC'S CLERICAL CRITICS—BUCKLEY'S BOYCOTT UN-AMERICAN — "INFIDELITY PUTS OUT THE FIRES OF HELL WITH THE TEARS OF PITY, AND PUTS THE SEVEN-HUED ARCH OF HOPE OVER EVERY GRAVE."

CONGRATULATIONS and assurances of approval of the "Telegram" for its maintenance of a free forum, and its defiance of the boycott declared by the Rev. Dr. Buckley, continue to rain in from all points of the theological compass. They come also from all geographical quarters, both by letter and by telegraph. The press is ringing with the results of the "Telegram's" achievement.

Now, at length, the orthodox pulpit is waking up.

The Rev. Dr. B. F. De Costa, of the Episcopal Church of St. John the Evangelist, on the corner of Waverley Place and West Twelfth Street, expects to make an utterance on this subject from his pulpit to-morrow morning.

The Rev. Dr. David James Burrell, of the Marble Collegiate Church, on Fifth Avenue and Twenty-ninth Street, representing the extreme orthodox views of the Reformed and the Presbyterian churches, is to devote a series of three sermons to the "Telegram" symposium and to meeting the challenges of infidelity.

The following letter was addressed to the "Telegram" by Colonel Ingersoll just before starting on a journey to the West:

To the Editor of the "Evening Telegram":

Some of the gentlemen who have given their ideas through the columns of the "Telegram" have wandered

from the questions under discussion. It may be well enough to state what is really in dispute.

I was called to account for having stated that Christianity did not bring "tidings of great joy," but a message of eternal grief—that it filled the future with fear and flame—made God the keeper of an eternal penitentiary, in which most of the children of men were to be imprisoned forever, and that, not satisfied with that, it had deprived God of the pardoning power.

These statements were called "mountainous lies" by the Rev. Dr. Buckley, and because the "Telegram" had published the "Christmas Sermon" containing these statements, he insisted that such a paper should not be allowed in the families of Christians or of Jews—in other words, that the "Telegram" should be punished, and that good people should refuse to allow that sheet to come into their homes.

It will probably be admitted by all fair-minded people that if the orthodox creeds be true, then Christianity was, and is, the bearer of a message of eternal grief, and a large majority of the human race are to become eternal convicts, and God has deprived Himself of the pardoning power. According to those creeds, no word of mercy to any of the lost can ever fall from the lips of the Infinite.

#### WHAT THE UNIVERSALISTS DENY.

The Universalists deny that such was, or is, the real message of Christianity. They insist that all are finally to be saved. If that doctrine be true, then I admit that Christianity came with "tidings of great joy."

Personally, I have no quarrel with the Universalist Church. I have no quarrel with any creed that expresses hope for all of the human race. I find fault with no one for filling the future with joy—for dreaming splendid dreams, and for uttering splendid prophecies. I do not object to Christianity because it promises heaven to a few, but because it threatens the many with perdition.

It does not seem possible to me that a God who loves men to that degree that He died that they might be saved, abandons His children the moment they are dead. It seems to me that an infinite God might do something for a soul after it has reached the other world.

Is it possible that infinite wisdom can do no more than

is done for a majority of souls in this world? Think of the millions born in ignorance and filth, raised in poverty and crime. Think of the millions who are only partially developed in this world. Think of the weakness of the will, of the power of passion. Think of the temptations innumerable. Think, too, of the tyranny of man, of the arrogance of wealth and position, of the sufferings of the weak—and can we then say that an infinite God has done, in this world, all that could be done for the salvation of His children? Is it not barely possible that something may be done in another world? Is there nothing left for God to do for a poor, ignorant, criminal human soul after it leaves this world? Can God do nothing except to pronounce the sentence of eternal pain?

I insist that if the orthodox creed be true, Christianity did not come with "tidings of great joy," but that its message was, and is, one of eternal grief.

If the orthodox creed be true, the universe is a vast blunder—an infinite crime. Better a thousand times that every pulse of life should cease, better that all the gods should fall palsied from their thrones, than that the creed of Christendom should be true.

#### FREEDOM OF THE PRESS.

There is another question, and that involves the freedom of the press.

The "Telegram" has acted with the utmost fairness and with the highest courage. After all, the American people admire the man who takes his stand and bravely meets all comers. To be an instrumentality of progress the press must be free. Only the free can carry a torch. Liberty sheds light.

The editor or manager of a newspaper occupies a public position, and he must not treat his patrons as though they were weak and ignorant children. He must not, in the supposed interest of any ism, suppress the truth; neither must he be dictated to by any church or any society of believers or unbelievers. The "Telegram" by its course has given a certificate of its manliness, and the public, by its course, has certified that it appreciates true courage.

#### FACTS NOT SECTARIAN.

All Christians should remember that facts are not sectarian, and that the sciences are not bound by the creeds.

We should remember that there are no such things as Methodist mathematics, or Baptist botany, or Catholic chemistry. The sciences are secular.

The Rev. Mr. Peters seems to have mistaken the issues, and yet in some things I agree with him. He is certainly right when he says that "Mr. Buckley's cry to boycott the 'Telegram' is unmanly and un-American," but I am not certain that he is right when he says that it is un-Christian.

The Church has not been in the habit of pursuing enemies with kind words and charitable deeds. To tell the truth, it has always been rather relentless. It has preached forgiveness, but it has never forgiven. There is in the history of Christendom no instance where the Church has extended the hand of friendship to a man who denied the truth of its creed.

There is in the Church no spirit—no climate—of compromise. In the nature of things there can be none, because the Church claims that it is absolutely right—that there is only one road leading to heaven. It demands unconditional surrender. It will not bear contradiction. It claims to have the absolute truth. For these reasons it can not consistently compromise, any more than a mathematician could change the multiplication table to meet the view of some one who should deny that five times five are twenty-five.

#### WHAT THE CHURCH DEMANDS.

The Church does not give its opinion—it claims to know—it demands belief. Honesty, industry, generosity count for nothing in the absence of belief. It has taught and still teaches that no man can reach heaven simply through good and honest deeds. It believes and teaches that the man who relies upon himself will be eternally punished—and why should the Church forgive a man whom it thinks its God is waiting somewhat impatiently to damn?

The Rev. Mr. Peters asks—and probably honestly thinks that the questions are pertinent to the issues involved—"What has infidelity done for the world? What colleges, hospitals and schools has it founded? What has it done for the elevation of public morals?" And he inquires what science or art has been originated by infidelity. He asks how many slaves it has liberated, how many in-



ebriates it has reclaimed, how many fallen women it has restored, and what it did for the relief of the wounded and dying soldiers, and concludes by asking what life it ever assisted to higher holiness, and what death it has ever cheered.

Although these questions have nothing whatever to do with the matters under discussion, still it may be well enough to answer them.

It is cheerfully admitted that hospitals and asylums have been built by Christians in Christian countries, and it is also admitted that hospitals and asylums have been built in countries not Christian; that there were such institutions in China thousands of years before Christ was born, and that many centuries before the establishment of any orthodox Church there were asylums on the banks of the Nile—asylums for the old, the poor, the infirm, asylums for the blind and for the insane, and that the Egyptians, even of those days, endeavored to cure insanity with kindness and affection. The same is true of India, and probably of most ancient nations.

#### HUMANITY IN MAN.

There has always been more or less humanity in man—more or less goodness in the human heart. So far as we know, mothers have always loved their children. There must always have been more good than evil, otherwise the human race would have perished. The best things in the Christian religion came from the heart of man. Pagan lips uttered the sublimest of truths, and all ages have been redeemed by honesty, heroism, and love.

But let me answer these questions in their order.

First—As to the schools.

It is most cheerfully admitted that the Catholics have always been in favor of education—that is to say, of education enough to make a Catholic out of a heathen. It is also admitted that Protestants have always been in favor of enough education to make a Protestant out of a Catholic. Many schools and many colleges have been established for the spread of what is called the Gospel, and for the education of the clergy. Presbyterians have founded schools for the benefit of their creed. The Methodists have established colleges for the purpose of making Methodists. The same is true of nearly all the sects. As a mat-

ter of fact, these schools have in many important directions hindered rather than helped the cause of real education. The pupils were not taught to investigate for themselves. They were not allowed to think. They were told that thought is dangerous. They were stuffed and crammed with creeds—with the ideas of others. Their credulity was applauded, and their curiosity condemned. If all the people had been educated in these sectarian schools all the people would have been far more ignorant than they are. These schools have been, and most of them still are, the enemies of higher education, and just to the extent that they are under the control of theologians they are hinderances, and just to the extent that they have become secularized they have been and are a benefit.

#### THE SCHOOL SYSTEM.

Our public school system is not Christian. It is secular. Yet I admit that it never could have been established without the assistance of Christians—neither could it have been supported without the assistance of others. But such is the value placed upon education, that people of nearly all denominations, and of nearly all religions, and of nearly all opinions, for the most part agree that the children of a nation should be educated by the nation. Some religious people are opposed to these schools because they are not religious—because they do not teach some creed—but a large majority of the people stand by the public schools as they are. These schools are growing better and better, simply because they are growing less and less theological, more and more secular.

Infidelity, or agnosticism, or free thought, has insisted that only that should be taught in schools which somebody knows, or has good reason to believe.

The greatest professors in our colleges to-day are those who have the least confidence in the supernatural, and the schools that stand highest in the estimation of the most intelligent are those that have drifted furthest from the orthodox creeds. Free thought has always been, and ever must be, the friend of education. Without free thought there can be no such thing—in the highest sense—as a school. Unless the mind is free there are no teachers and there are no pupils in any just and splendid sense.

The Church has been, and still is, the enemy of educa-

tion, because it has been in favor of intellectual slavery, and the theological schools have been what might be called the deformitories of the human mind.

For instance: A man is graduated from an orthodox university. In this university he has studied astronomy, and yet he believes that Joshua stopped the sun. He has studied geology, and yet he asserts the truth of the Mosaic cosmogony. He has studied chemistry, and yet believes that water was turned into wine. He has been taught the ordinary theory of cause and effect, and at the same time he thoroughly believes in the miraculous multiplication of loaves and fishes. Can such an institution, with an propriety, be called a seat of learning? Can we not say of such a university what Bruno said of Oxford?—"Learning is dead, and Oxford is its widow."

#### COLLEGES ARE IMPROVING.

Year after year the religious colleges are improving—simply because they are becoming more and more secular, less and less theological. Whether infidelity has founded universities or not, it can truthfully be said that the spirit of investigation, the spirit of free thought, the attitude of mental independence contended for by those who are called infidels, have made schools useful instead of hurtful.

Can it be shown that any infidel has ever raised his voice against education? Can there be found in the literature of free thought one line against the enlightenment of the human race? Has free thought ever endeavored to hide or distort a fact? Has it not always appealed to the senses—to demonstration? It has not said, "He that hath ears to hear, let him hear," but it has said, He that hath brains to think, let him think.

The object of a school should be to ascertain truth in every direction, to the end that man may know the conditions of happiness—and every school should be absolutely free. No teacher should be bound by anything except a perceived fact. He should not be the slave of a creed, engaged in the business of enslaving others.

So much for schools.

Second—As to public morals.

Christianity teaches that all offenses can be forgiven. Every Church unconsciously allows people to commit crimes on a credit. I do not mean by this that any

Church consciously advocates immorality. I most cheerfully admit that thousands and thousands of ministers are endeavoring to do good—that they are pure, self-denying men, trying to make this world better. But there is a frightful defect in their philosophy. They say to the bank cashiers: “You must not steal, you must not take a dollar—larceny is wrong, it is contrary to all law, human and divine; but if you do steal every cent in the bank, God will as gladly, quickly forgive you in Canada as He will in the United States.” On the other hand, what is called infidelity says: There is no being in the universe who rewards, and there is no being who punishes—every act has its consequences. If the act is good, the consequences are good; if the act is bad, the consequences are bad; and these consequences must be borne by the actor. It says to every human being: You must reap what you sow. There is no reward, there is no punishment; but there are consequences, and these consequences are the invisible and implacable police of nature. They can not be avoided. They can not be bribed. No power can awe them, and there is not gold enough in the world to make them pause. Even a God can not induce them to release for one instant their victim.

#### GOSPEL OF MORALITY.

This great truth is, in my judgment, the gospel of morality. If all men knew that they must inevitably bear the consequences of their own actions—if they absolutely knew that they could not injure another without injuring themselves, the world, in my judgment, would be far better than it is.

Free thought has attacked the morality of what is called the Atonement. The innocent should not suffer for the guilty, and if the innocent does suffer for the guilty, that can not by any possibility justify the guilty. The reason a thing is wrong is because it in some way causes the innocent to suffer. This being the very essence of wrong, how can the suffering of innocence justify the guilty? If there be a world of joy, he who is worthy to enter that world must be willing to carry his own burdens in this.

So much for morality.

Third—As to science and art.

I do not believe that we are indebted to Christianity for any science. I do not remember that one science is men-



tioned in the New Testament. There is not one word, so far as I remember, about education—nothing about any science, nothing about art. The writers of the New Testament seem to have thought that the world was about coming to an end. This world was to be sacrificed absolutely to the next. The affairs of this life were not worth speaking of. All people were exhorted to prepare at once for the other life.

#### THE SCIENCES AND CHRISTIANITY.

The sciences have advanced in the proportion that they did not interfere with orthodox theology. To the extent that they were supposed to interfere with theology they have been obstructed and denounced. Astronomy was found to be inconsistent with the Scriptures, and the astronomers were imprisoned and despised. Geology contradicted the Mosaic account, and the geologists were denounced and persecuted. Every step taken in astronomy was taken in spite of the Church, and every fact in geology had to fight its way. The same is true as to the science of medicine. The Church wished to cure disease by necromancy, by charm and prayer, and with the bones of the saints. The Church wished man to rely entirely upon God—that is to say, upon the Church—and not upon himself. The physician interfered with the power and prosperity of the priest, and those who appealed to physicians were denounced as lacking faith in God. This state of things existed even in the Old Testament times. A king failed to send for the prophets, but sent for a physician, and then comes this piece of grim humor, "And Asa slept with his fathers."

The great names in science are not those of recognized saints.

Bruno, one of the greatest and bravest of men—greatest of all martyrs—perished at the stake because he insisted on the existence of other worlds and taught the astronomy of Galileo.

Humboldt—in some respects the wisest man known to the scientific world—denied the existence of the supernatural and "the truths of revealed religion," and yet he revolutionized the thought of his day and left a legacy of intellectual glory to the race.

Darwin—greatest of scientists—so great that our time

will probably be known as "Darwin's Century," had not the slightest confidence in any possible phase of the so-called supernatural. This great man left the creed of Christendom without a foundation. He brought as witnesses against the inspiration of the Scriptures such a multitude of facts, such an overwhelming amount of testimony, that it seems impossible to me that any unprejudiced man can, after hearing the testimony, remain a believer in evangelical religion. He accomplished more than all the schools, colleges, and universities that Christianity has founded. He revolutionized the philosophy of the civilized world.

#### OPPOSED BY THE CHURCH.

The writers who have done most for science have been the most bitterly opposed by the Church. There is hardly a valuable book in the libraries of the world that can not be found on the "Index Expurgatorius." Kant and Fichte and Spinoza were far above and beyond the orthodox world. Voltaire did more for freedom than any other man, and yet the Church denounced him with a fury amounting to insanity—called him an atheist, although he believed not only in God, but in special providence. He was opposed to the Church—that is to say, opposed to slavery—and for that reason he was despised.

And what shall I say of D'Holbach, of Hume, of Buckle, of Draper, of Haeckel, of Buchner, of Tyndall and Huxley, of Auguste Comte, and hundreds and thousands of others who have filled the scientific world with light and the heart of man with love and kindness?

It may be well enough, in regard to art, to say that Christianity is indebted to Greece and Rome for its highest conceptions, and it may be well to add that for many centuries Christianity did the best it could to destroy the priceless marbles of Greece and Rome. A few were buried, and in that way were saved from Christian fury.

The same is true of the literature of the classic world. A few fragments were rescued, and these became the seeds of modern literature. A few statues were preserved, and they are to-day models for all the world.

#### ART IN CHRISTIAN LANDS.

Of course it will be admitted that there is much art in Christian lands, because, in spite of the creeds, Christians,

so-called, have turned their attention to this world. They have beautified their homes, they have endeavored to clothe themselves in purple and fine linen. They have been forced from banquets, or from luxury, by the difficulty of camels going through the eyes of needles or the impossibility of carrying water to the rich man. They have cultivated this world, and the arts have lived. Did they obey the precepts that they find in their sacred writings, there would be no art, they would "take no thought for the morrow," they would "consider the lilies of the field."

Fourth—As to the liberation of slaves.

It was exceedingly unfortunate for the Rev. Mr. Peters that he spoke of slavery. The Bible upholds human slavery—white slavery. The Bible was quoted by all slave-holders and slave-traders. The man who went to Africa to steal women and children took the Bible with him. He planted himself firmly on the Word of God. As Whittier says of Whitfield—

"He bade the slave ship speed from coast to coast,  
Fanned by the winds of the Holy Ghost."

So, when the poor wretches were sold to the planters, the planters defended their action by reading the Bible. When a poor woman was sold, her children torn from her breast, the auction block on which she stood was the Bible; the auctioneer who sold her quoted the Scriptures; the man who bought her repeated the quotations, and the ministers from the pulpit said to the weeping woman, as her child was carried away: "Servants, be obedient unto your masters."

Free-thinkers in all ages have been opposed to slavery. Thomas Paine did more for human liberty than any other man who ever stood upon the Western world. The first article he ever wrote in this country was one against the institution of slavery. Free-thinkers have also been in favor of free bodies. Free-thinkers have always said "free hands," and the infidels, the wide world over, have been friends of freedom.

Fifth—As to the reclamation of inebriates.

Much has been said, and for many years, on the subject of temperance—much has been uttered by priests and laymen—and yet there seems to be a subtle relation between

rum and religion. Scotland is extremely orthodox, yet it is not extremely temperate. England is nothing if not religious, and London is, *par excellence*, the Christian city of the world, and yet it is the most intemperate. The Mohammedans—followers of a false prophet—do not drink.

Sixth—As to the humanity of infidelity.

Can it be said that people have cared for the wounded and dying only because they were orthodox? Is it not true that religion, in its efforts to propagate the creed of forgiveness by the sword, has caused the death of more than one hundred and fifty millions of human beings? Is it not true that where the Church has cared for one orphan, it has created hundreds? Can Christianity afford to speak of war?

#### ARMED AGAINST ONE ANOTHER.

The Christian nations of the world to-day are armed against one another. In Europe all that can be gathered by taxation—all that can be borrowed by pledging the prosperity of the future—the labor of those yet unborn—is used for the purpose of keeping Christians in the field, to the end that they may destroy other Christians, or at least prevent other Christians from destroying them. Europe is covered with churches and fortifications, with temples and with forts—hundreds of thousands of priests, millions of soldiers, countless Bibles and countless bayonets—and that whole country is oppressed and impoverished for the purpose of carrying on war. The people have become deformed by labor, and yet Christianity boasts of peace.

Seventh—"And what death has infidelity ever cheered?"

Is it possible for the orthodox Christian to cheer the dying, when the dying is told that there is a world of eternal pain, and that he, unless he has been forgiven, is to be an eternal convict? Will it cheer him to know that even if he is to be saved, countless millions are to be lost? Is it possible for the Christian religion to put a smile upon the face of Death?

On the other hand, what is called infidelity says to the dying, What happens to you will happen to all. If there be another world of joy, it is for all. If there is another life, every human being will have the eternal opportunity of doing right—the eternal opportunity to live, to reform,



to enjoy. There is no monster in the sky. There is no Moloch who delights in the agony of his children. These frightful things are savage dreams.

Infidelity puts out of the fires of hell with the tears of pity.

Infidelity puts the seven-hued arch of Hope over every grave.

Let us, then, gentlemen, come back to the real questions under discussion. Let us not wander away.

ROBERT G. INGERSOLL.

(January 11, 1892.)

## EPISCOPALIANISM ANSWERS AGNOSTICISM.

THE REV. B. F. DE COSTA TAKES UP THE CHALLENGES OF COLONEL INGERSOLL — JUSTIFICATION OF THE "TELEGRAM'S" COURSE.

ALTHOUGH the Rev. Dr. B. F. De Costa has been confined to his home for several days, threatened with pneumonia, and has been commanded by his physicians not to leave the house for several days to come, his interest in the discussion that has been going on in the columns of the "Evening Telegram" was so keen that he could not any longer forbear taking a hand in it. His sermon yesterday morning in the Church of St. John the Evangelist, on Waverley Place and West Twelfth Street, was read from the pulpit by a representative. The topic was "Practical Christianity," and the discourse dealt with the argument presented by Colonel Robert G. Ingersoll in the "Telegram" last Saturday evening. Dr. De Costa's text was: Matt. vii., 20. "By their fruits ye shall know them." His words, in part, were:

"The right of free speech is one of those rights that in our land may not be denied. One often wishes that this sacred liberty might not be so greatly abused, yet the right itself must be maintained at all hazard, since, without free speech, our republican institutions could not stand. It is amusing, to use a light expression, to find the right of free utterance employed in order to traduce ideas and institutions that we deem Divine, and to hear the superhuman denounced as a thing of base origin, at war with the best

interests of mankind; yet, however distasteful this may appear, we should have no fear with respect to the permanence of sacred things.

“Whatever is of God must stand. No revolution in human opinion can impair the existence of that which is divine. Truth is eternal. It can suffer no harm from the most potent and impious human hand.

#### GIVE THE INFIDEL ROPE.

“Let the heathen, therefore, rage and the atheist shoot his envenomed shafts. We need not concern ourselves with any attempts at the suppression of infidel thought. Rather give the enemy the fullest liberty. Benjamin Franklin once said, with reference to what were esteemed dangerous utterances, ‘Unchain the tiger.’ Yes, I am willing that the infidel tiger should be unchained. Therefore, give him review and newspaper space, and ample opportunity for making an exhibition of himself. Perchance it may prove, after all, that there is simply an ass under the ‘tiger’s’ skin.

“We have just had another exhibition of outspoken infidelity from a champion of unbelief in this city who is too well known to be named. He has used his liberty to say uncanny things against the Christian religion. The preacher, however, is not one of those who may desire to have his liberty abridged. This infidel is not paid to preach the gospel, and is guilty of no breach of contract. Some go so far as to say that he holds a brief for Satan, and is honestly doing the best he can for his client. He will never have to answer for any ordination vows. He is consistent. It would be impossible, however, to follow the course of his last article, in which, with much ingenuity, he persistently traduces and misrepresents the Christian religion. That article, however, having been carried into thousands of homes in this city by the most widely circulated of journals, it would seem desirable—nay, obligatory—to pay some attention to the subject.

#### CHRISTIANITY PUT TO THE TEST.

“It has been thought advisable by the infidel referred to to put Christianity to the practical test, and we should not hesitate to meet the scoffer on his own ground. By its fruits we may know Christianity. But what is Chris-

tianity? In meeting this question the infidel blunders egregiously, confounding Christianity with a creed, with an ecclesiastical system; but Christianity is not 'churchianity.' Christianity is summed up in the single command of its Founder, 'Thou shalt love thy neighbor as thyself,' while the Founder declares that 'God is love.' Still this headlong and intrepid advocate of atheism has discovered that, according to Christianity, God is not 'love,' but, 'a monster up in the sky,' and closes his article by gravely inviting us not to 'wander away' from the question. As regards wandering, however, this man is the Ulysses of atheism.

"No; according to Christianity, God is not 'a monster in the sky'—'God is love.' His Eternal Son, Jesus Christ, gave as the essence of His religion the command to love our neighbor, and it is this love of the neighbor that has given such practical results. We turn, therefore, with confidence to inquire what Christianity has done for the world. This is a question very different from that of our atheistic friend. What has your monster up in the sky done for mankind?

#### HARM OF FALSE CHRISTIANITY.

"Let me begin this subject in a somewhat unusual way, and speak of the harm that has been done in connection with the Christian religion. This is the way the infidel begins, but, unfortunately, he never ends. You say that Christianity has done harm? How can that be, when Christianity teaches us to love our neighbor as ourselves, and assures us that God is love? This is explained by the fact that every good thing that ever came into the world has done harm. The power to do good is inseparably linked with the power to do evil. As weeds spring up in the track of what is called civilization, so abuses follow in the track of Christianity. The principle of Christianity is perfect, but the application of this principle, like all principles, has to be learned. How beautiful is the ideal of Christ, yet how men have blundered in trying to give it practical expression. Christians have been studying and learning for more than eighteen hundred years, and are still at school. The mind of Christ is infinite; but because Christians have not fully learned to put in practice the

lesson, the principle, shall we, at the bidding of an atheist, throw the principle away?

“The infidel sees only one side of the subject, and at the same time conjures up evils that never existed. We have a right, however, to demand that the critic of the Christian religion shall not confound accidents with essentials, or fail to recognize that harm has been done, not by Christian principles, but by the misunderstanding and abuse of those principles.

“One thing more may be said in this connection. Not only has harm been done by the misunderstanding and misapplication of the principles, but it may be admitted what Christianity has not accomplished, under the circumstances, the misunderstanding of the principle being conceded. The perfect principle has been committed to imperfect and selfish men. It was an apostle who said that the treasure was committed to earthen vessels. Still, the vessel has never risen to the height of its capacity, while positively bad men have succeeded in making their way to places of influence and power, and have manipulated the machinery of ecclesiastical organization for their own advantage. Seizing upon evidences of maladministration, noisy infidels write essays against the Christian faith, and then straightway fancy that the faith has been killed. They continually boast that Christianity is dead, that men no longer believe, and that the Church herself has become a piece of hopeless antiquity.

“The simple truth, however, is that Christianity has never fairly begun to live. Whatever may have been the achievements of the past, its day has yet to come. The golden age of the Christian religion lies not in the past, but in the future. Our religion is the religion of faith and hope, and in this faith Christ taught His disciples to pray, ‘Thy kingdom come.’

#### WHAT CHRISTIANITY HAS DONE.

“But let us address ourselves directly to the question, What has Christianity done for the world? The catalogue of Christian achievements is so immense that time would fail one in attempting any exhaustive account, and only a few points may be mentioned; though it may be said, in passing, that with the pages of history open before us, a



question of this kind should not be demanded. It is suggestive of impudence and mendacity.

“Christianity has taught mankind the priceless value and dignity of human nature. It has lifted man up by showing him he is a spark of the Infinite.

“It has taught men the value of freedom, which any man of ordinary intelligence who has studied the history of law should be ashamed to deny.

“It has taught and established the fact of the human brotherhood. This, in any atheistic scheme, would be illogical and impossible; the human brotherhood follows only from the divine Fatherhood. With atheism brotherhood is impossible, and society a dream. Chaos is all that can be looked forward to by ‘the fool’ who has said ‘in his heart there is no God.’

“The advancement of science, art, philosophy, letters and learning. It has stood everywhere as the foe of barbarism, tyranny, and injustice. In this connection let me say that the apostle of atheism makes much of what was good and noble in man before the advent of Christ. But Christianity did not begin with the Advent. It is as old as the human family, and began in Eden. Christ says, ‘Before Abraham was, I am.’

“Christianity is the supporter of government, and law, and order. The infidel complains of armed Europe, and charges the armament upon Christianity, which has striven to abolish war. Take the belief in God out of Europe, and the land would be deluged with blood from the Mediterranean to the Northern seas.

#### WHAT HAS ATHEISM DONE?

“But, after inquiring in regard to what Christianity has done for the world, it may be well to ask, in closing, What has atheism done for the world?

“The usefulness of an atheist depends upon his origin, environment, and education. Suppose a perfectly atheistic colony were formed in some distant island of the sea, and children were there educated and trained in total ignorance of all the principles and away from the influences of the Christian religion. Under the circumstances, what could be hoped for? Would any respectable infidel be willing to have his children thus trained? This leads us to reflect upon the fact that infidels who have shown a zeal for hu-

manity and goodness were not thus trained, but were educated among Christian influences, in Christian society."

Dr. De Costa concluded by speaking of "Infidelity's Hope," and endeavoring to show that atheism was nothing but pessimism, and that it can do nothing for society.

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### RABBI SILVERMAN'S SERMON.

DR. J. SILVERMAN, the well-known rabbi of the fashionable Temple Emanu-El, at Forty-third Street and Fifth Avenue, preached an eloquent sermon yesterday morning, highly commending the course of the "Telegram" in opening its columns to the present religious debate.

Dr. Silverman began his discourse by referring briefly to the boycott of the "Telegram," suggested by Dr. Buckley, and noted that up to date there had been no response to the appeal.

"The Jew, from the earliest time," said Dr. Silverman, "has been an advocate of free speech, whether spoken, written, or printed. And we emphatically protest against being coupled with others in an appeal to suppress the investigation of facts for the purpose of eliciting the truth. Judaism believes in the freedom of the human will. It is a doctrine expressed and implied in the Bible. From this doctrine followed the principles of the personal and individual freedom of civil, intellectual, and religious liberty.

"Judaism, throughout its whole history, has practiced and advocated these teachings, and has heralded and proclaimed them to the world.

"The great prophets, Isaiah, Ezekiel, and Jeremiah, were great reformers, public censors, and could never have existed or prevailed had not the people been in favor of free speech.

"And so throughout its history Israel was ever the champion of the mind and liberty of conscience and the rights of man to speak his own opinions in pulpit or on platform and in the press."

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### INGERSOLL'S OTHER SELF.

THE announcement that Professor J. W. Fletcher would lecture at Adelphi Hall, with "The Evening Telegram,"

Ingersoll, and the Ministers " as his topics, served to draw a large audience yesterday afternoon.

Mr. Fletcher, it will be remembered, is the " spiritualistic light " that Florence Marryat devotes so much space to in her recent book, entitled " There Is No Death." He is also a prominent member of the New York Psychical Society.

Mr. Fletcher began his discourse by saying that he thought the people of New York—and, in fact, everybody throughout the country—had reason to be thankful because a great journal had at last opened its columns to scientific religious discussion. " This is just what the ' Telegram ' is doing," said Mr. Fletcher " and its course can not be too highly commended.

" In the Ingersoll-Buckley controversy this estimable paper has given almost unlimited space to the argumentative views of local authorities, and the result is that the public at large has had an opportunity to form ideas and opinions entirely new to the world at large.

" It is true that most of the arguments presented, many of the views expressed in the controversy, are simply a repetition of history. Tom Paine many years ago started just such a discussion by his theories, which at that time threatened to revolutionize the religious world. He was followed by Theodore Parker, who also created a stir of the same sort. Voltaire's brilliant discourses and writings are well known to the whole world. So the ball started by Paine has been rolling steadily ever since.

" As to the most recent discussions between Colonel Ingersoll and Dr. Buckley, it has proven conclusively several things to my mind. First and most important, it has proven conclusively that Colonel Ingersoll, even though he himself is unaware of it, is a ' spiritualistic medium.' Almost everything that the colonel has said in this recent discussion will bear me out in this, and in future we Spiritualists will always regard him as one of our choice and select few. Whether the colonel will consent to commune with us is another question.

" There is no doubt in my mind whatever that the colonel will eventually become one of us."

Professor Fletcher was frequently interrupted by loud applause, and every reference to the " Telegram " was liberally cheered.

## INGERSOLL A BUDDHIST.

I WAS not a little astonished, on reading "Ingersoll's Broadside" in last Saturday's "Telegram," to find that the colonel, who, from his works and the conversations we have had together, had impressed me as being a thorough agnostic, expressed the most orthodox Buddhism in the important part of his article, where he says: "There is no being in the universe who rewards, and there is no being who punishes—every act has its consequences. If the act is good, the consequences are good; if the act is bad, the consequences are bad; and these consequences must be borne by the actor. You must reap what you sow. There is no reward, there is no punishment; but there are consequences, and these consequences are the invisible and implacable police of nature. They can not be avoided. They can not be bribed. No power can awe them, and there is not gold enough in the world to make them pause. Even a God can not induce them to release for one instant their victim."

Colonel Ingersoll being familiar with the doctrine, "Whatever a man soweth that shall he also reap," can therefore enter into the Buddhist feeling, that whatever a man reaps that he must also have sown. My friend the colonel being also familiar with the doctrine of the indestructibility of force, agrees, therefore, with the Buddhist dogma that no exterior power can destroy the fruit of a man's deeds, and that they must work out their full effect to the pleasant or the bitter end.

This doctrine, which the Buddhists call "Karma," avoids the superstitious extreme, on the one hand, of those who believe in the separate existence of some entity called the soul, and the irreligious extreme, on the other, of those who do not believe in moral justice and retribution. Buddhism has looked through the word soul for the facts it purports to cover, and has found no fact at all, but only one or other of many different delusions which blind the eyes of men. Nevertheless, Buddhism is convinced that if a man reaps sorrow, disappointment, pain, he himself and no other must at some time have sown folly, error, sin; and if not in this life, then in some former birth. Where,



then, in the latter case, if the idea of a human soul is to be rejected, is the identity between him who sows and him who reaps? In that which alone remains when a man dies, and the constituent parts of the sentient being are dissolved, in the result, namely, of his action, speech and thought, in his good or evil Karma, which does not die.

The result of what a man is or does is not dissipated into many different streams, but concentrated together in the formation of one new sentient being—new, that is, in its constituent parts and powers, but the same in its essence, its being, its doing, its Karma.

The doctrines of Karma and rebirth can alone explain the mystery of existence and solve the problem of the apparent injustice of life; and these doctrines teach what Colonel Ingersoll would have all know, "That they must inevitably bear the consequences of their own actions."

BARON HARDEN HICKEY.

No. 18 West Fifty-second Street, New York, Jan. 10, 1892.

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## LET CHRISTIANITY SPEAK FOR ITSELF.

To the Editor of the "Evening Telegram":

IN reference to the discussion going on in your paper relating to Christianity, kindly let me say one word. You ask in your editorial of to-day, "Why have Christians not been more numerous and more efficiently heard from?" Simply this. "Cast not your pearls before swine." Also, "Ephraim is joined to his idols, let him alone." It (Christianity) speaks for itself. Yours very respectfully,

ROBERT W. WEBB.

No. 1352 Fulton Street, Brooklyn, Jan. 9, 1892.

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## WORTH TEN DOLLARS EACH.

To the Editor of the "Evening Telegram":

ENCLOSED please find check for ten dollars' worth of this evening's issue of the "Telegram" containing "Ingersoll's Broadside." I think they are worth ten dollars apiece.

WILLIAM BROADBELT,

New Rochelle, New York, Jan. 9, 1892.

## A HEBREW ON THE INGERSOLL-BUCKLEY CONTROVERSY.

To the Editor of the "Evening Telegram":

BEING neither Christian nor Ingersollian, I would have been disqualified to side with either, but since free speech is the issue, I will, with your permission, say something. As a lover and champion of freedom, I freely confess that I fail to discern any freedom in the action of Dr. Buckley when advocating to boycott the "Telegram," the depot of free speech and free thought. As a minister of the Gospel, Dr. Buckley certainly acts contrary to St. Paul, who said, "The truth makes us free." The only exception I take to Mr. Ingersoll's sermon is this: He said, "Christmas is a good day to forgive and forget." In my opinion, Christmas should be the very symbol of forgiveness and forgetfulness, for, according to St. Luke, the shepherds distinctly heard the angels' song of "Glory Hallelujah," while proclaiming, "On earth peace, good will toward man." Dr. Buckley, however, while constantly shouting "Glory Hallelujah," is ignoring the actual peace and good will.

From the various opinions expressed by many ministers in the "Telegram" I am inclined to believe that they all make the same mistake of hankering after too much Christianity, minus Christ. Thus Christ himself asserts: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Did Dr. Buckley adhere to it? Again, when Peter asked, "How oft shall my brother sin against me and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee until seven times, but until seventy times seven." Dr. Buckley, instead of following Christ, or even Peter, rushed into print, at once proclaiming not peace and good will, but war. The weapon he selected was not the one suggested by the "Telegram" in last Tuesday's cartoon, but he brandished the knife or boycott, a dull instrument, hammered upon the anvil of anarchism.

Another error committed by Christian leaders of the Buckley school is, that while exhausting their energy to prove the fulfillment of the Old Testament into the New,

they never stopped to account for the non-fulfillment of the New Testament. Thus we read: "And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues." Dr. Buckley, as an ardent believer, is capable of neither casting out the devil of the doughty colonel nor of speaking with a new tongue, for his boycott is anything but new, as it has already been advocated by many walking delegates.

A. BENJAMIN.

No. 15 Spruce Street, New York, Jan. 8, 1892.

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(January 12, 1892.)

## RINGING REPLY TO INGERSOLL.

HOW THE REV. MADISON C. PETERS COMBATS THE ARGUMENT OF THE GREAT AGNOSTIC—SCIENCE AND CHRISTIANITY—NEARLY ALL THE GREAT INVENTORS AND DISCOVERERS OF THE WORLD WERE CHRISTIANS.

THE Ingersoll-Buckley controversy in the columns of the "Evening Telegram," which began with an attempt to boycott that paper, has caused a decided stir in all circles, and the papers in various parts of the country are teeming with articles on the subject. The "Telegram" office is fairly choked with communications on the subject, among which are scores of letters from cranks. To-day the Rev. Madison C. Peters replies to Colonel Ingersoll in a vigorous fashion, and says that on Sunday next he "will begin a series of sermons on the subject" and will answer the doughty colonel from the pulpit. This is Mr. Peters's reply:

### REPLY OF THE REV. MR. PETERS.

Mr. Ingersoll takes nearly four columns to answer a few questions I put to him. I desire to answer his answers. Mr. Ingersoll says, "The Church is the enemy of education." Has not the Bible produced the richest and most varied literature the world has ever seen? Is not the Bible producing books in countless multitudes in every line of thought? Who are the founders of our public libraries, Christians or infidels? Christianity has given grammar and literature to more than seventy barbarous nations.

What has infidelity done in this direction? Who raised

our great institutions of learning? Infidels never a stone of them. No person who is acquainted with history will deny the fact that we are indebted to Christianity for all our knowledge, philology, chronology, continuation of history, grammar, natural philosophy, metaphysical research, moral rules and jurisprudence.

George Bancroft, the historian, says: "Calvin was the father of popular education and the inventor of the system of free schools." Do you know of infidels building schools and colleges? They educate their children in the colleges established and supported by Christians. You can count on the fingers of your hands the colleges of the world which do not owe their existence to Christianity. Why is it that more schools of learning are found in Christian countries than in lands that know not Christ? Why is it that the most enlightened people in the world are to be found in Christian countries? Why is it that in Christian lands we find the highest civilization and intelligence? How did Christianity find man? In a state of semi-barbarism. It civilized him, educated him, mantled him with the royal robe of liberty and crowned him like a god.

#### CHRISTIANS IN SCIENCE.

Mr. Ingersoll says, "The Church opposed science." Every discovery in science and invention in art has been the work of Christian men. Infidels have contributed their share, but never one of them reached the grandeur of originality. Copernicus gave to the world the true system of the heavens, and Copernicus was a Christian. It was the Christian Guttenburg who discovered the art of printing, and the first book printed was the Bible. It was the Christian Agassiz who made such splendid achievements in geology. It was the Christian Watt who gave to commerce steam motive power. It was the Christian Morse who gave us the telegraph. Galileo appealed to the Scriptures to sustain his newly discovered law. David, apostrophizing upon the works of creation, called the world "the round world and bade it rejoice." Galileo said: "The Scriptures teach us the greatness and glory of God." Bacon, Locke, Sir John Herschel, Mitchell and Lieutenant Maury were as distinguished for their piety as their achievements in science. How many infidel writers have made themselves felt in our land? Not more than two. The Christian



thinkers who have developed our science, produced our industry, enlarged our commerce, elevated our principles, broadened our rights and extended our influence are too numerous to mention.

#### AGAINST SLAVERY.

Mr. Ingersoll says that it was "exceedingly unfortunate" for me that I spoke of slavery. Christianity has been instrumental in securing the abolition of slavery from Christendom. Christianity all through the ages has been the first to cry out against slavery. When Christianity was born half the Roman Empire was in slavery. The first command in the empire against slavery came from the Christian Theodore: "Thou shalt possess no slave, for man is made in the image of God." From Constantine to the tenth century Christianity worked its spirit of human brotherhood into Roman life until slavery fell. Clergymen were called "the brothers of the slave." In the sixth century the Church declared itself an asylum for runaway slaves. The first slaves imported into New England were liberated under the influence of Richard Saltonstall. Oglethorpe, the Christian founder of Georgia, says they prohibited slavery "because it is against the Gospel." The Quakers, of Pennsylvania; Elliott and Gordon, of Massachusetts; Hopkins, of Rhode Island; Wesley, Whitfield and Coleman were among the first to cry out against the colossal iniquity. Bancroft, wading through the history of all time, says: "The traffic could not be checked till religion, pleading the cause of humanity, made its appeal to conscience." What name is there among the world's emancipators after which you can not write the name Christian?

#### PATRICK HENRY'S BURNING WORDS.

Mr. Ingersoll says that Thomas Paine did more for human liberty than any other man who ever stood upon the Western world. Before Thomas Paine came to America Patrick Henry stood on the floor of the Virginia House of Burgesses and amid cries of "Treason!" uttered these words: "Tarquin and Caesar had each his Brutus, Charles I. his Cromwell, and George III. may profit by their example." When Paine arrived the fires were already kindled, the cannon was both charged and aimed. Liberty

found in Paine a friend. But Paine was not the most important advocate for independence. Early as 1760 Connecticut was a democracy. "Independence or my heart's blood!" was the cry. The first voice for separation came from the Scotch-Irish Presbyterians of North Carolina. Without those Scotch freemen of the Carolinas and Virginia, the Holland reformers of New York, the Puritans of New England, the Pilgrims of Massachusetts, and the Scotch, Irish and the Germans of Pennsylvania—without these Christian patriots American independence would have found a grave instead of recognition before the world.

#### NIHILISM AND INFIDELITY.

Why is it that in Christian countries you find the greatest amount of physical and intellectual liberty, the greatest freedom of thought, speech and action? This is true of all the nations that are indisputably the foremost. On the other hand, where infidelity prevails there will be found the greatest amount of nihilism, communism and despotism. Why is it that the most highly civilized people, the most just and reasonable laws, and the broadest liberty are to be found only in Christian countries? Why is it that in those lands where Christianity has not yet come the people are ignorant, their laws crude and oppressive, and their rulers despotic?

There is no liberty where there is no Christianity, and if liberty can be found only in those countries where Christianity has a dominating influence, does it not logically follow that Christianity and liberty are friends? And if intelligence, liberty and civilization exist in the highest sense only where Christianity is found, what guarantee have we that if Christianity should be destroyed, the things we love more than aught else in the world will not vanish with it? I shall answer Mr. Ingersoll further next Sabbath morning from my pulpit.

MADISON C. PETERS.

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To the Editor of the "Evening Telegram":

THE "Telegram" has rendered the thoughtful religious public no small service in showing a bold front to the gag tactics of some religious editors. As a minister I feel a lively interest in and sympathy with you in your praise-

worthy stand. We have no "Index Expurgatorius" in America; and to talk of boycotting a great, progressive and popular paper is more futilely senile than to try to put out the aurora with a wet sponge, pocket the stars, or bottle the Atlantic.

A great many religious papers have no more backbone than a jellyfish, and it is to the so-called "secular" press that we must look for freedom of public thought. To mingle heathenism and orthodoxy in one simile, the daily and Sunday papers are the palladium of public liberty and the ark of public safety. Only last week the "Herald" did what the police force and the churches were unable to do—closed some of the worst resorts in New York City.

The controversy between Colonel Ingersoll and his clerical matadors is interesting. It is a picturesque and striking figure to see the large-brained, brave man stand by his brave thought against the whole of Christendom—Catholic and Protestant.

#### HUNTING THE INFIDELS.

The Christian Church has always been cursed with devotees who like nothing better than to hunt in infidel preserves and dangle a line to catch heretical trout. The "Christmas Sermon" of Colonel Ingersoll was all right enough—no more eloquent word was said in any Christian pulpit than the closing sentences of that discourse. It was not altogether what I believed, but the main body of it was good enough for any of us. Mr. Ingersoll is not amenable to the Methodist or Dutch Reformed churches, and we have no right to dictate to him. But, since the controversy has been begun, I would like to review some points in it, pro and con, that have not yet been touched. I am inclined to this mainly because of the fairness and candor which have characterized the "Telegram" in the matter.

And first as to the good points of Colonel Ingersoll's position. The strongest thing to be said in favor of his words is that there is so much truth in them. The Church of Jesus Christ has been cruel, arrogant, bigoted, selfish. She has shed more blood to defend her doctrines than would float all the navies of the world. In many cases she has been more merciless than the bloody Molochs which she supplanted—a maniac mother murdering her own babes. No crime has been lurid enough, no falsehood

monstrous enough, not to be called into use to bolster her dogmas.

#### WHERE THE COLONEL IS RIGHT.

Too often has the Gospel been "a message of eternal grief that filled the future with fear and flame, made God the keeper of an eternal penitentiary and . . . deprived God of the pardoning power." The colonel is close to the borders of truth when he states this; he is right when he says in the "Telegram" of Saturday, "The sciences have advanced in the proportion that they did not interfere with orthodox theology," and that "the best things in the Christian religion came from the heart of man. Pagan lips uttered the sublimest of truths, and all ages have been redeemed by honesty, heroism and love." Right he is, and all true men will honor his announcement.

#### OBSOLETE FORM OF THOUGHT.

Some suggestions, however, upon the other side may not be deemed bigoted. There are two suggestions that might be put forth: First, Mr. Ingersoll seems to be dealing with a form of thought which is obsolete and defended by no one. Secondly, he does not seem to be in possession of all the facts, and seems to have met only unfortunate caricatures of religion.

He attacks (1) "the orthodox creed," and (2) "the Church." Well, there are dozens of creeds and dozens of sects. Will he tell us just what creed and sect at the present day "makes God the keeper of an eternal penitentiary and . . . deprives God of the pardoning power." Let Mr. Ingersoll stroll down Fifth Avenue some Sunday, follow the crowd along Forty-second Street, and take a seat in the church of his old fellow-soldier, Dr. John R. Paxton; let him take another Sunday and wander into Dr. Rainsford's congregation at St. George's, or Heber Newton's on Madison Avenue, or Archbishop Corrigan's at the Cathedral; or let him go up-town and hear a sermon from Rev. Madison C. Peters, and then let him give us his impressions; and if these men fill the future "with fear and flame," I am willing to be a convert to Mr. Ingersoll's own belief.

Another count made against the Church is that "it has taught, and still teaches, that no man can reach heaven

simply through good and honest deeds." What Church? Now, if he means by the Church the Presbyterian body, so great a champion of orthodoxy as President Patton, of Princeton, once said: "What right have we to say that no man can be saved without belief in Christ? People piously believe that infants can be saved, although they do not have a chance to believe in Christ; so, many hope that Socrates and Plato will be saved." I always thought Princeton was the quintessence of orthodoxy *per se*, and yet that does not look like narrowness. The colonel is evidently tackling an orthodoxy that is *non est*, and a form of thought which was rampant in the days of Philip I., but had gone out of use long before the *régime* of Grover Cleveland or Benjamin Harrison.

#### CONSIDERATION OF ART.

History goes to prove that the Christian Church neither made nor marred art. Art has been a continued and triumphal evolution from Memphis to Athens, Rome, Italy, England and America. Art was more lovely under the genius of Michael Angelo the Christian, than under that of Phidias the Pagan.

Later came infidelity and a degradation of art, Protestantism and a slighting of art, and the decay of art in the Catholic Church.

#### RUM, RELIGION AND ORTHODOXY.

As a Scotch-American I have a grudge against Mr. Ingersoll for linking rum, religion and orthodoxy in a Dreihund treaty in my native Scotia. I must enter a quiet yet earnest protest against this. There can not be any connection between rum and orthodoxy there, because Scotland is becoming very heterodox, and yet, according to Mr. Ingersoll, she is not becoming sober. Mohammedans do not drink whisky, but they drink coffee. A friend of mine in Constantinople saw one of them drink fifty cups of after-dinner coffee in a day. Whether that is better for his internal anatomy than a good strong glass of hot Scotch I leave you to judge by looking at the battle-fields where the Scotch have been, and then looking at the battle-fields where the Turks have been.

More light; more facts; more truth. "There is no monster in the sky. There is no Moloch who delights in



the agony of his children." There is equal justice with God for each and all. This is our Christian declaration. We need a shortening of creeds and a lengthening of duties. We can afford to stand with Paine on his announcement: "My country is the world; my religion is to do good." We can close our creed with Ingersoll: "Help for the living; hope for the dead." Yours truly,

PETER M'QUEEN.

Pastor of the Dutch Reformed Church.

Bronxville, New York, Jan. 11, 1892

## PASTOR HILLIER'S BURNING WORDS.

To the Editor of the "Evening Telegram":

FOR the sake of the truth, by way of helpfulness, rather than for the sake of finding flaws to take out the main fact from the smoke, dust and confusion that somewhat obscures it, I clip and place side by side what Mr. Ingersoll himself declares to be the real matter under discussion, and what in his own words he declares Christianity and infidelity has to say concerning it. Do they differ or agree?

Does not the "Gospel of Morality" establish an eternal penitentiary for those who do evil? Infidelity, Christianity, science and experience all agree, without the slightest tremor of uncertainty, in the inexorable law that whatsoever a man sows that shall he also reap; do evil, and evil consequences necessarily follow. Infidelity has not and can not put out the fires of hell with the tears of pity. Science might as well try to put out the fires of Vesuvius with letters of sympathy to those who have perished in its flames and been burned by its ashes. We do not need to pass to any other life or any other place to learn, to know, that evil acts produce a fearful hell; the result is as evident as the cause, the harvest is as clearly to be perceived as the seed sown.

If we wish to be rid of the harvest, we must not sow the seed; if we would avoid the result, we must remove the cause. The only way to be rid of hell is to stop doing evil—cease to do evil. This and this only is the way to abolish an eternal penitentiary—to put out the flames of hell; and only as Christianity brings the power to cease to do evil does it become the Gospel—"tidings of great joy." That

Christianity does bring and bestow this power requires no proof, for who does not know lives changed, cleansed, sweetened, ennobled by its power—lives not only transformed, but transfigured? And this which has happened, alas! only to the few, could have come to pass in the lives of the many had they but shown a similar loyalty to the same truth. The fault lies not with the truths of Christianity, but with us who disregard it and willfully turn away from its helpfulness. Faithfully yours,

REV. H. W. HILLIER,

No. 29 East Forty-sixth Street, New York City, Jan. 10, 1892.

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### SATAN'S BROAD SMILE.

To the Editor of the "Evening Telegram":

Now that Mr. Ingersoll has administered another admirable dose of physic to the lip-worshippers of Jesus Christ, I wonder what their answer will be to the charges that Christian countries are making more orphans than they are willing to keep; that they are killing one another in bloody wars like demons, all because they love one another. It must be a humorous scene for the devil, if such an individual exists. I am glad to see the "Telegram" giving elbow-room to both sides, for I firmly believe that before Mr. Ingersoll gets through with his opponents there will not be an inch of room left for them to stand upon.

WILLIAM ARNOLD,

No. 22 Wayne Street, Jersey City, Jan. 11, 1892.

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### FAITH IS THE EVIDENCE.

THE Rev. C. W. de Lyon Nichols, of the Church of the Epiphany, Allendale, N. J., sends the following communication:

To the Editor of the "Evening Telegram":

The best evidences of Christianity are a faith which serenely smiles at the evidences. This is not asserting that the religion of Christ is a sublime begging of the question. It is stating that the beliefs in the Trinity, Incarnation and

Atonement, which are its ground thoughts, are as ineradicable data of consciousness as the appetites of our carnal nature. The soul of man is a reflected Trinity. Any attempt at explaining away these dogmas is only presupposing the existence of what is denied. It is like doubting that one thinks, and relying on thought for the affirmation of the doubt. Colonel Ingersoll's "Christmas Sermon" is a diary of half truths; it was a half truth that crucified the Lord of life.

The Rev. Dr. Buckley's papal bull of excommunication of the editor and staff of the "Telegram" is a theological attempt at shooting Niagara. Few persons are harmed by skeptical literature or utterances. The damage is usually done before such reading or instruction is resorted to. A Church or faith which can not stand the refining fire of skepticism is too ethereal for this world or the next.

A faith that is worth the having does not worry itself about the police considerations of a future state. He who would gain heaven above must first gain the heaven within him. How many people honestly envy Colonel Ingersoll his Christmas?

C. W. DE LYON NICHOLS.

No. 110 Madison Avenue, New York, Jan. 11, 1892.

## CRITICISING THE REV. DR. DE COSTA.

To the Editor of the "Evening Telegram":

THE reply of the Rev. B. F. De Costa to the "envenomed shafts" of the "heathen" Ingersoll is one of the most brilliant things of the kind I have ever read. The dear old ladies of both sexes who were fortunate enough to hear the reverend gentleman lacerate the "infidel" who "holds a brief for Satan" should thank the "Evening Telegram" for placing so able a defense of "divine institutions" before the public. I intend to drop my paper into one of the hospital boxes, as I believe the Rev. Dr. De Costa's sermon will have a beneficial effect on patients suffering from insomnia. Yours truly,

PETER GIBBONS.

No. 162 East 109th Street, New York, Jan. 11. 1892.

(January 13, 1892.)

## RATHER THE CRADLE THAN THE GRAVE.

MISSIONARY LINDSAY REPLIES TO COLONEL INGERSOLL.

To the Editor of the "Evening Telegram":

WHERE are the tidings of great joy to be found? In creeds, or on the face of the New Testament?

The gallant Colonel Ingersoll, being, no doubt, a man of war from his youth, and feeling more in his element in this region of noise, confusion and repartee than in a cooler atmosphere, dashes past the exponent of his system—Christ—and proclaims war against Him by drawing the sword against unruly followers, and proceeds to pass sentence on the religion, not on its merits, but according to the demerits of its perhaps erring, ignorant, or self-interested supporters.

The vital question is not one of creeds, but of the New Testament, true or false. Creeds were built in story times by a few hundred overanxious minds, and not accepted by Christians universally.

Do creeds supersede the Gospel? If not, crash! goes the colonel's contention as far as it deals with genuine Christianity through creeds, and plucked is his flower of infallibility.

The New Testament has had almost unanimous acceptance at the hands of all nominal Christian sects; not so creeds. I protest, therefore, against the ground on which the colonel stands—namely, creeds, instead of gospels and epistles. This is an act unworthy of so keen an intellect.

What creed has he examined? Does he ignore Rome's? That Church finds a way of escape for the majority of her unhappy sons.

The freedom of the press can be safely intrusted to the gentlemen who are more interested in their own welfare than is the colonel, whose loudest talks are at their mercy and whose eye covets another big advertisement. But the darling space, I dare to hope, will not be soiled very frequently in the future by high-sounding and empty tirades against the mistress of morals and religion—Christianity.

The atheist is as old as the Christian. Where are the

spires of his temples? Where the smoke of his altars? Where? He has been very idle or has had no faith in himself. He comes of a barren stock. Where does he stand in a Utopian community by himself? Can the colonel tell us? As far as I know he can't stand on his legs at all, unless resting on a Christian or theistic arm, directly or indirectly.

"I do not believe we are indebted to Christianity for any science."

I do not know how far directly you are, but indirectly I am positive you are indebted to Christianity for the splendid achievements of scientists. How are the sciences flourishing in China and Africa? Christianity does not much block the way in either land. The answer is, the worst form of infidelity lurks there—lack of faith in a holy and just being. No refining faith; hence, no scientific march, no plying of the noble arts.

"The Christian nations of the world to-day are armed against each other." What Gospel precept are they acting on in so doing?

I have no objection to the bow of hope that spans the last resting-place of any man. I would add another color to the circle if I could—but never take one from it. But I am more interested in the cradle than the grave. What foot shall rock it? What face smile over it? What influence shall we place over the fresh cheek of innocence? Shall it be doubt or faith? Rank infidelity or pure Christianity? Shall we fill the cradle with the weakening restlessness and perplexing gloom of agnosticism? Or shall we bequeath to the little cot the light and strength that spring from divine song, holy prayer and sublime faith?

W. LINDSAY,

Missionary, Olivet Memorial Church, New York City, Jan. 12, 1892.

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## MORALITY OF CHRISTIANITY OR INFIDELITY?

To the Editor of the "Evening Telegram":

I AM not a "Luther," nor can I find time this week to contribute to the interesting symposium current in the columns of your paper, but I will deliver a sermon next Sunday morning in the Church of Disciples on "The Morality of Christianity or of Infidelity—Which?" sug-



gested by a paragraph in Colonel Ingersoll's letter which appeared last Saturday in the "Evening Telegram."  
Yours truly,

B. B. TYLER.

Pastor Church of Disciples,

Fifty-sixth Street, near Eight Avenue, New York, Jan. 12, 1892.

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## FREEDOM OF THE PRESS.

To the Editor of the "Evening Telegram":

LIBERTY of speech and freedom of the press are the glories of our great Republic, and he who would suppress the one or boycott the other is not a friend of progress. The position of the writer in relation to the present discussion not being ultra, may perhaps express the thought of many in reference to the question at issue. Mr. Ingersoll's attack is against "Creedalism" or "Churchianity," not against aught of the true, the beautiful or the good taught by Jesus. With the ethics of the Founder of Christianity I apprehend he has no quarrel. It is unfortunate that so many of the clergy indulge in vituperation rather than argument. Instead of trying to find out how much of oneness of spirit really exists, the effort seems to be to ascertain how wide is the gulf.

Mr. Ingersoll is variously called "infidel," "atheist," "scoffer" and the like. If Mr. Ingersoll has no knowledge of a personal God, is he not to be respected for honesty if he candidly tells us that to him comes no revelation of such a being, and, therefore, he prefers agnosticism to theism? On the other hand, if God is love, good, truth, justice, etc., and Mr. Ingersoll loves love, yearns for truth, manifests the spirit of justice and does good, wherein lies his real "infidelity"?

The Pagan origin of the Christmas festival may be acknowledged, and we find at about this season of the year many feasts were held at Rome, and were attended by some of the converts of Christianity. No doubt the more zealous of the faith desired to counteract the Pagan influences, and organized a celebration of the birth of Jesus. At first January 6, subsequently December 25, was decreed to be the day on which to celebrate the Nativity.

Cultured Christians recognize the fact that if the de-

scription in Matthew is to be relied upon, shepherds would not be tending their flocks by night in midwinter. Although the birthday of Jesus is unknown, it is a most beautiful arrangement that we commemorate on the 25th of December the birth of our ideal man.

What a blessing it is that ever and anon an Avatar or Christ appears upon earth, stimulating the soul to a realization of its ideal, and the idealizing of its real, proving to us that our hopes and aspirations, that hunger and thirst for something beyond present environments, is no deceptive mirage of the imagination. Yours in the interest of justice,

WALTER HOWELL.

New York, Jan. 12, 1892.

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(January 14, 1892.)

## ARE INFIDELITY AND SCIENCE SYNONYMOUS?

PASTOR HALDEMAN ASSERTS THAT CHRISTIANITY NEEDS  
NO LUTHER TO MEET THE CHALLENGE—ARGUMENTS  
BASED ON DEFEAT.

THE "Evening Telegram" is receiving scores of letters from all sides in reference to the Ingersoll-Buckley controversy, many of them from ministers announcing their determination to deliver sermons on the subject. The attempt of the Rev. Dr. Buckley to place a boycott on the "Evening Telegram" has brought to this paper thousands of new friends who believe in the freedom of the press. On Saturday the "Telegram" will publish a stirring reply to Colonel Ingersoll by the Rev. Dr. Talmage, as well as a reply to both Colonel Ingersoll and the ministers by Wong Chin Foo, who views the subject from a heathen standpoint.

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## NO LUTHER NEEDED.

To the Editor of the "Evening Telegram":

WITH all due deference, it does not seem to me that a Luther is required to meet the challenge delivered against Christianity. The issue of Christian service in this world is simply a matter of average acquaintance with church history and the accentuated facts of Christian benevolence

speaking around us every day. If Colonel Ingersoll is unacquainted with the sad hearts made glad by Christian hope, of worn bodies healed by Christian mercy, and darkened homes illuminated by the sunshine of Christian testimony; if he has not seen the light of Christian love shining from eyes where once flashed the fires of unhallowed passion, it is simply a witness that Colonel Ingersoll has given more profound attention to the intricacies of a sentence or the rhetoric of a phrase than to the accumulation of the dynamic evidences within the domain of the Christian profession.

It seems to me that Colonel Ingersoll builds his arguments out of the elements of his own defeat. Take, for example, the following passage: "Is it possible that infinite wisdom can do no more than is done for a majority of souls in this world? Think of the millions born in ignorance and filth and raised in poverty and crime; think of the millions who are only partially developed in this world." He makes these statements in order to quarrel with an infinite God, as revealed by Christianity, because of limited mercy, but admits in these very statements that an indefinite God, as revealed in nature, has allowed man to grow up under conditions which no ordinary mortal could look at in all their concentrated agony and not break his heart; not only allows him to grow up under these conditions, but continues in silence above the tears and tragedies and hells of every-day life—hells not under ground but above ground, from one end of the earth to the other. In short, he confesses that God reveals Himself in nature as an infinite God without mercy. Now, if the Bible or Christianity reveals an infinite God with some mercy, is not the God of Christianity somewhat sweeter-visaged than Colonel Ingersoll's God—a God who has brought us upon this round ball we know not whence, allows us to be baked by heat, frozen by cold, poisoned with malaria, destroyed by organisms "only partially developed," and then allows us to go, with asking brains and unsatisfied souls, into we know not whither, with the everlasting silence as the only dawn? Truly yours,

I. M. HALDEMAN,

Pastor First Baptist Church.

New York City, Jan. 13, 1892, No. 289 West End Avenue.

## JOHN SMITH'S INQUIRY.

“JOHN SMITH,” the writer of the following, is the *nom de plume* of the author of “Doubting Castle, a Religious Novelette.”

To the Editor of the “Evening Telegram”:

All honor to the “Evening Telegram” for helping the cause of truth. The more freely religious questions are discussed, the less like sacrilege it seems to use the rule and square upon them in the same manner as upon every-day matters. And so the cause of truth is advanced; old ideas may suffer; some pleasant hallucinations may disappear; yet, after all, truth is best.

With every consideration for the earnestness and the honesty of the Christian clergy, and with a sincere desire that no utterance of his may ever seem to disparage the cause of true religion, the writer wishes to make an inquiry with regard to one of the oldest pulpit arguments in support of the divinity of Christ.

Does the religious flush and fervor felt by the Christian when Christ is the subject of his thoughts prove the divinity of Christ? Only yesterday the writer heard a doctor of divinity declare that it did. He said the Apostles lived long ages ago; we heard their voices in confirmation of the great truth of Christ's divinity calling to us across the chasm of time, but besides this we had the testimony of living witnesses as to what Christ had done for them. In other words, they felt that Christ was divine, therefore He was.

With all respect for the people who thus believe, the writer questions the scientific accuracy of this conclusion; for this seems to be a case to be dealt with by scientific metaphysics. Many a nervous woman feels that there is a burglar in the house at midnight; but her husband perceives that his good wife is mistaken, after a tour of the house with a brace of revolvers, a bull-dog, a man-servant, and a cold chill. A man suffers from indigestion; but undigested pickles do not cause one sensation, tough steak another, and bad bread another. They all cause pain, but the sufferer can not tell from the pain the nature of the

thing that causes it. Our Christian brother is under religious excitement, and feels the flush and rush of religious enthusiasm. So far so good. But what does that argue with regard to the nature of the thing causing his emotion?

If nothing but the divine could cause religious emotion, he would be right in believing that that image in his mind, the contemplation of which caused this excitement, was the image of something divine, provided he first proved that the excitement was of the religious order. But religious excitement may be caused by idols of wood and stone. It is, moreover, contagious, and as people at a theater may be stampeded with fear by a cry of "Fire!" so impressible people at a camp-meeting may be thrown into religious ecstasy by a frenzied shout of "Christ is in our midst!" and as in the one case the audience would believe that they were about to be swallowed up in flame and smoke, so, in the other, the audience would believe that their Saviour was standing before them, even though invisible, and yet both assemblages might be the victims of false alarm. And right in here comes the peculiar misfortune of revealed religion. The declaration that fire has broken out may be proven false by scientific means, but the declaration in a case like the above, that the Saviour of the world has returned to the earth, is wholly outside the possibility of scientific proof so long as the Saviour remains invisible to the eye of sense. In the one case inspection proves that there is no fire, but in the other case no amount of inspection will ever prove that the Saviour was there. Possibly He may have been there, but probably the one who cried "Fire!" was laboring under an illusion no greater than he who cried "The Saviour is here!" In either case, what the remainder of the audience felt is of no consequence. They were suffering from a mere contagion.

The question is, Is a sensation to be relied on to establish the nature of the thing producing it? Is not the faculty which makes religious excitement possible one of the group of faculties of which the human mind is made up? Like susceptibility to fear, like mother-love, benevolence, and many other human qualities, is not the susceptibility to reverential awe at the Great Unexplained and the Inexplicable one which may be greater or less in different in-



dividuals, as are these other qualities? But is it not always represented, in some degree or other, in the average human being the world over? And is it not probable that the sensation it causes under excitement is the same, whether felt by the heathen before his idol or the Christian on his knees to his Saviour? If it is not the same, by what peculiarity does it warn its subject that he is now on the right track, and no longer worshiping an idol or a fancy? Can any mental analysis prove that the Christian is right in holding that a sensation, cut apart from intelligent perception, is a reliable witness in a matter of such stupendous importance to the human race?

Can not the Christian pulpit, laying aside the belief that he who questions wickedly doubts, try and answer some of these questions, and so relieve the burdened mind of many a

JOHN SMITH?

New York, Jan. 11, 1892.

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## THE GREAT PHYSICIAN.

To the Editor of the "Evening Telegram":

THE independent attitude of the "Telegram," the spirit of fair play, its recognition of a tendency in the popular mind to a broader plane of thought and action upon moral and religious questions, is certainly commendable. The churches can not afford to waste the opportunity to meet and controvert the views which Colonel Ingersoll so boldly asserts. He is certainly the Nestor of agnosticism, the embodiment of a broad humanity, which lives honestly, acts justly, and does no man any wrong.

The churches have long sought a field for usefulness, but now the field for usefulness seeks the churches. The simple incident of the "Christmas Sermon" may portend defeat or a decisive victory. The crisis is upon the churches.

I do not agree with Colonel Ingersoll—either in his premises or his conclusions. He laments that the arm of Mercy is not stronger and more far-reaching, and asks the question, "Is it not barely possible that something may be done in another world? Is there nothing left for God to do for a poor, ignorant, criminal human soul after it leaves this world? Can God do nothing except to pro-

nounce the sentence of eternal pain?" We answer his question by asking another question, which is perfectly fair: "If a person in the vigor of manhood should be stricken with disease of a virulent type, capable of cure; if the proper agents are used and availed of, as prescribed by his physician, and he is assured the agents are within his reach, and that if he uses them the cure is certain, but if he refuses to use them death is certain. He refuses, and dies. The death penalty in his case is final. Is there, ought there to be, any escape? The physician has done his duty and pointed the road to recovery, but the patient was obdurate, and suffered the penalty. Is such a person entitled to the intervention of some magic power to restore him to life? Can he reasonably claim it?"

The Christian's "tidings of great joy" is the message of the Great Physician tendered freely, acceptance urged, a cure certain, and a life of eternal happiness the reward. If the soul accepts, are they not "tidings of great joy?" And if the soul rejects, is it not unreasonable on the part of Colonel Ingersoll to try to sneak out and throw the blame on God?

GEORGE H. LOCEY.

Astor House, Jan. 10, 1892.

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(January 15, 1892.)

## INGERSOLL CHOOSES HELL.

IF IT IS BETWEEN THAT PLACE AND ANNIHILATION, HE TAKES THE LATTER—SPEECH AT THE UNITARIAN DINNER.

AN interesting feature of the dinner of the Unitarian Club at Sherry's, last evening, was the speech of Colonel Robert Ingersoll, in reply to the toast, the "Ideal."

It was the annual dinner of the club, to which ladies are always invited.

Mr. Edwin T. Rice presided, and with him at the guests' table were the Revs. Robert Collyer, John W. Chadwick, of Brooklyn; M. St. Clair Wright, of Harlem; Henry H. Woude, of Newburg, and Edward Hale, of Orange; Judge Wright, of Boston; Mr. and Mrs. John A. Taylor, Colonel Robert G. Ingersoll and Miss Maud Ingersoll, Mr. and Mrs. Henry L. Farris, Gilman H. Tucker, Sylvester Swayne

and Mrs. Swayne, Mr. and Mrs. M. B. Bryant, and Mr. and Mrs. R. Bishop.

Colonel Ingersoll's speech was as follows:

“MR. PRESIDENT, LADIES AND GENTLEMEN,—In the first place, I wish to tender my thanks to this club for having generosity and sense enough to invite me to speak this evening. (Laughter.) It is probably the best thing the club has ever done. (Renewed laughter.) You have shown that you are not afraid of a man simply because he does not happen to agree entirely with you (applause), although in a very general way it may be said that I come within one of you. (Continued laughter.)

“So I think not only that you have honored me—that I most cheerfully and gratefully admit—but, upon my word, I think that you have honored yourselves. (Laughter and applause.) And imagine the distance the religious world has traveled in the last few years to make a thing of this kind possible! (Applause.) You know—I presume every one of you knows—that I have no religion; not enough to last a minute—(laughter)—none whatever—that is, in the ordinary sense of that word. And yet you have become so nearly civilized (a smile) that you are willing to hear what I have to say; and I have become so nearly civilized (audible smiles) that I am willing to say what I think. (Laughter and applause.)

#### RESPECT FOR UNITARIANS.

“And, in the second place, let me say that I have great respect for the Unitarian Church. (Applause.) I have great respect for the memory of Theodore Parker. (Renewed applause.) I have great respect for every man who has assisted in reaving the heavens of an infinite monster. (Repeated applause.) I have great respect for every man who has helped to put out the fires of hell. (Loud applause.) In other words, I have great respect for every man who has tried to civilize my race. (Applause.)

“The Unitarian Church has done more than any other church—and maybe more than all other churches—to substitute character for creed (applause), and to say that a man should be judged by his spirit; by the climate of his heart; by the autumn of his generosity; by the spring of his hope; that he should be judged by what he does;

by the influence that he exerts, rather than by the mythology he may believe. (Loud applause.) And, whether there be one God or a million, I am perfectly satisfied that every duty that devolves upon me is within my reach. (Continued applause.) It is something that I can do myself, without the help of anybody else, either in this world or any other. (Great applause.)

#### BELIEVE IN A GOD WHO IS A GENTLEMAN.

“Now, in order to make myself plain on this subject—I think I was to speak about the Ideal—I want to thank the Unitarian Church for what it has done; and I want to thank the Universalist Church, too. (Applause.) They at least believe in a God who is a gentleman (laughter and applause); and that is much—more than was ever done by an orthodox church. (Applause.) They believe, at least, in a heavenly father who will leave the latch-string out until the last child gets home (applause and laughter); and as that lets me in—especially the reference to the ‘last’—I have great respect for that church. (Applause.)

#### THE STANDARD IS HIS REASON.

“But now I am coming to the Ideal; and in what I may say you may not all agree. I hope you won’t (laughter), because that would be to me evidence that I am wrong. You can not expect everybody to agree in the right, and I can not expect to be really in the right myself. (Continued laughter.) I have to judge with the standard called my reason, and I do not know whether it is right or not; I will admit that. (Prolonged laughter.) But, as opposed to any other man’s, I will bet on mine. (Great laughter.) That is to say, for home use. (Laughter and applause.) In the first place, I think it is said in some book—and if I am wrong there are plenty here to correct me—that ‘The fear of the Lord is the beginning of wisdom.’ I think a knowledge of the limitations of the human mind is the beginning of wisdom, and, I may almost say, the end of it—to really understand yourself. (Applause.)

“Now, let me lay down this proposition No. 1: The imagination of man has the horizon of experience; and beyond experience or nature man can not go, even in imagination. Man is not a creator. He combines, he adds

together, he divides, he subtracts; he does not create, even in the world of imagination. Let me make myself a little plainer: Not one here—not one in the wide, wide world—can think of a color that he never saw. No human being can imagine a sound that he has not heard, and no one can think of a taste that he has not experienced. He can add to—that is, add together—combine, but he can not by any possibility create.

#### EVERY MAN AN IDEALIST.

“Man originally, we will say—go back to the age of barbarism—and you need not go far (laughter); our own childhood, probably, is as far as is necessary—but go back to what is called the age of savagery. Every man was an idealist, as every man is to-day an idealist. Every man in savage or civilized time, commencing with the first that ever crawled out of a cave and pushed the hair back from his forehead to look at the sun—commence with him and end with Judge Wright—the last expression on the god question—and from that cave to the soul that lives in this temple, every one has been an idealist and has endeavored to account in some way for what he saw and for what he felt; in other words, for the phenomena of nature.

“The cheapest way to account for it by the rudest savage is the very way it has been accounted for to-night. What makes the river run? There’s a god in it. What makes the tree grow? There’s a god in it. There’s a god in the tree? What makes the star shine? There’s a god in it. What makes the sun rise? Why, he’s a god himself (laughter); and the moon. And what makes the nightingale sing until the air is faint with melody? There’s a god in it.

#### GODS OF MANY KINDS.

“They commenced making gods to account for everything that happens—gods of dreams and gods of love, and friendship, and war, and heroism, and courage. Splendid! They kept making more and more. The more they found out in nature up to a certain point, the more gods they needed; and they kept on making gods until almost every wave of the sea bore a god. Gods on every mountain, and in every vale and field, and by every stream! Gods in flowers, gods in grass; gods everywhere! All ac-



counting for this world and for what happened in this world.

“Then, when they had got about to the top, when their ingenuity had been exhausted, they had not produced anything, and they did not produce anything beyond their own experience. We are told that they were idolators. That is a mistake, except in the sense that we are all idolators. They said, ‘Here is a god; let us express our idea of him. He is stronger than a man is; let us give him the body of a lion. He is swifter than a man is; let us give him the wings of an eagle. He is wiser than a man is’—and when man was very savage he said, ‘Let us give him the head of a serpent. A serpent is wonderfully wise; he travels without feet; he climbs without claws, he lives without food, and he is of the simplest conceivable form.’

#### REPRESENTED THEIR IDEAS.

“And that was simply to represent their idea of power, of swiftmess, of wisdom. And yet this impossible monster was simply made of what man had seen in Nature, and he put the various attributes or parts together by his imagination. He created nothing. He simply took these parts of certain beasts, when beasts were supposed to be superior to man in some particulars, and in that way expressed his thought.

“You go into the Territory of Arizona to-day, and you will find there pictures of God. He was clothed in stone, through which no arrow could pierce, and so they called God the Stone-Shirted, whom no Indian could kill. This was for the simple and only reason that it was impossible to get an arrow through his armor. They got the idea from the armadillo.

“Now, I am simply saying this to show that they were making gods for all these centuries, and making them out of something they found in nature. Then, after they got through with the beast business, they made gods after the image of man. And they are the best gods, so far as I know, that have been made.

“The gods that were first made after the image of man were not made after the pattern of very good men; but they were good men according to the standard of that time, because, as I will show you in a moment, all these things are relative. The qualities or things that we call

mercy, justice, charity, and religion are all relative. There was a time when the victor on the field of battle was exceedingly merciful if he failed to eat his prisoner; he was regarded as a very charitable gentleman if he refused to eat the man he had captured in battle. (Laughter.) Afterward, he was regarded as an exceedingly benevolent person if he would spare a prisoner's life and make him a slave.

#### GODS BEGAN TO DIE.

"So that—but you all know it as well as I do, or you wouldn't be Unitarians—all this has been simply a growth from year to year, from generation to generation, from age to age. And let me tell you the first thing about these gods that they made after the image of men. After a time there were real men on the earth who were better than these gods in heaven. (Applause.)

"Then those gods began to die one after another, and dropped from their thrones. The time will probably come in the history of this world when an insurance company can calculate the average life of gods as well as they do now of men. (Laughter and applause.) Exactly! because all these gods have been made by folks. And, let me say right here, the folks did the best they could. I do not blame them. (Laughter.) Everybody in the business has always done his best. (Laughter.) I admit it. (Renewed laughter.) I admit that man has traveled from the first conception up to Unitarianism by a necessary road. Under the conditions, he could have come up in no other way. I admit all that. I blame nobody. (Laughter.) But I am simply trying to tell, in a very feeble manner, how it is.

"Now, in a little while, I say, men got better than their gods. Then the gods began to die. Then we began to find out a few things in nature, and we found out that we were supporting more gods than were necessary—that fewer gods could do the business—(laughter)—and that, from an economical point of view expenses, ought to be cut down. (Renewed laughter and applause.) There were too many temples, too many priests, and you always had to give tithes of something to each one, and these gods were about to eat up the substance of the world.

"And there came a time when it got to that point that

either the gods would eat up the people or the people must destroy some gods, and of course they destroyed the gods—one by one—and in their places they put forces of Nature to do the business—forces of Nature that needed no church, that needed no theologians. Forces of Nature that you are under no obligation to; that you do not have to pay anything to keep working. (Laughter.) We found that the attraction of gravitation would attend to its business night and day at its own expense. (Laughter and applause.) There was a great saving. (Laughter.) I wish it was the same with all kinds of law, so that we could all go into some useful business, including myself. (Renewed laughter.)

#### A HIT AT PRESBYTERIANS.

“ I say they found this. So day by day they dispensed with this expense of deities, and the world got along just as well—a good deal better. (Laughter.) They used to think—a community thought—that if a man was allowed to say a word against a deity that the god would visit his vengeance upon the entire nation. But they found out after awhile that no harm came of it; so they went on destroying the gods. Now, all these things are relative; and they made gods a little better all the time—I admit that—till we struck the Presbyterian, which is probably the worst ever made. The Presbyterians seem to have bred back. (Laughter and applause.)

“ But no matter. As man became more just, or nearer just, as he became more charitable, or nearer charitable, his god grew to be a little better and a little better. He was very bad in Geneva—the three that we then had. They were very bad in Scotland—horrible. (Laughter.) Very bad in New England—infamous. (Renewed laughter.) Might as well tell the truth about it—very bad. And then men went to work finally to civilize their gods, to civilize heaven, to give heaven the benefit of the freedom of this brave world. That’s what we did. (Laughter and applause.) We wanted to civilize religion—civilize what is known as Christianity. And nothing on earth needed civilization more; and nothing needs it more than that to-night. (Applause.) Civilization! I am not so much for the freedom of religion as I am for the religion of freedom. (Applause.)

“Now, there was a time when our ancestors—good people, away back, all dead, no great regret expressed at this meeting on that account—there was a time when our ancestors were happy in their belief that nearly everybody was to be lost, and that a few, including themselves, were to be saved. (Laughter and applause.) That religion, I say, fitted that time. It fitted their geology. It was a very good running mate for their astronomy. (Laughter.) It was a good match for their chemistry. (Renewed laughter.) In other words, they were about equal in every department of human ignorance. (Laughter.)

“And they insisted that there lived up there somewhere—generally up—exactly where, nobody has, I believe, yet said—a Being, an infinite person ‘without body, parts, or passions.’ And yet without passions he was angry at the wicked every day. Without body he inhabited a certain place, and without parts he was, after all, in some strange and miraculous manner, organized, so that He thought.

#### A GOOD SERVANT.

“And I don’t know that it is possible for any one here—I don’t know that any one here is gifted with imagination enough to conceive of such a Being. Our fathers had not imagination enough to do so, at least, and so they said of this God that He loves and He hates; He punishes and He rewards; and that religion has been described perfectly to-night, by Judge Wright, as really making God a monster and men poor, helpless victims. And the highest possible conception of the orthodox man was, finally, to be a good servant—just lucky enough to get in, feathers somewhat singed, but enough left to fly. That was the idea of our fathers. And then came these divisions, simply because men began to think.

“And why did they begin to think? Because in every direction, in all departments, they were getting more and more and more information. And then the religion did not fit. When they found out something of the history of this globe, they found out that the Scriptures were not true. I will not say not inspired, because I do not know whether they are inspired or not. It is a question, to me, of no possible importance, whether they are inspired or not. The question is, ‘Are they true?’ If they are true, they do not need inspiration; and if they are not true, in-

spiration will not help them. So that is a matter that I care nothing about.

"On every hand, I say, they studied and thought. They began to grow—to have new ideas of mercy, kindness, justice; new ideas of duty—new ideas of life. The old gods, after we got past the civilization of the Greeks—past their mythology, and it is the best mythology that man has ever made—the best (after we got past that) I say—the gods cared very little about women. Woman occupied no place in the state—no place by the hearth, except one of subordination and almost of slavery. So the early churches made God after that image who held women in contempt. It was only natural—I am not blaming anybody—they had to do it; it was part of the must! (Laughter.)

#### THE COLONEL'S TROUBLE.

"Now, I say that we have advanced up to the point that we demand not only intelligence, but justice and mercy in the sky; we demand that—that idea of God. (Applause.) Then comes my trouble—my trouble. I want to be honest about it. Here is my trouble—and I want it also understood—that if I should see a man praying to a stone image or to a stuffed serpent, with that man's wife or daughter or son lying at the point of death, and that poor savage on his knees imploring that image or that stuffed serpent to save his child or his wife, there is nothing in my heart that could suggest the slightest scorn, or any other feeling than of sympathy—any other feeling than that of grief that the stuffed serpent could not answer the prayer, and that the stone image did not feel. I want that understood. (Applause.) And wherever man prays for the right—no matter to whom or to what he prays—where he prays for strength to conquer the wrong, I hope his prayer may be heard; and if I think there is no one to hear it I will hear it, and I am willing to help answer it to the extent of my power. (Loud applause.)

"So I want it distinctly understood that that is my feeling. But here is my trouble—I find this world made on a very cruel plan. I do not say it is wrong—I just say that is the way it seems to me. I may be wrong myself, because this is the only world I was ever in. I am provincial. This grain of sand and tear they call the earth is the only



world I have ever lived in. And you have no idea how little I know about the rest of this universe, and you never will know how little I know about it until you examine your own minds on the same subject. (Laughter.)

#### HIS HOME.

“The plan is this: Life feeds on life. Justice does not always triumph. Innocence is not a perfect shield. There is my trouble; there is my trouble. No matter, now, whether you agree with me or not; I beg of you to be honest and fair with me in your thought as I am toward you in mine. That is my trouble.

“I hope, as devoutly as you, that there is a power somewhere in this universe that will finally bring everything as it should be. I take a little consolation in the ‘perhaps’—in the guess that this is only one scene of a great drama, and that when the curtain rises on the fifth act, if I live that long, I may see the coherence and the relation of things. But up to the present writing—or speaking—I do not. I do not understand it—a God that has life feed no life! every joy in the world born of some agony! I do not understand why in this world, over the Niagara of cruelty, should run this flood of blood. I do not understand it. (Applause.) And then—why does not Justice always triumph? Why is not innocence a perfect shield? These are my troubles.

“Suppose a man had control of the atmosphere, knew enough of the secrets of nature, had read enough in ‘Nature’s Infinite Book of Secrecy’ so that he could control the rain and wind; suppose a man had that power, and suppose that last year he kept the rain from Russia, and did not allow the crops to ripen when hundreds of thousands are famishing, and when little babes are found with their lips on the breasts of dead mothers! What would you think of such a man? Now, there is my trouble. If there be a God, He understood this. He knew when He withheld His rain that the famine would come. He saw the dead mothers. He saw the empty breasts of death, and He saw the helpless babes. There is my trouble. I am perfectly frank with you, and honest. That is my trouble.

“Now, understand me. I do not say there is no God. I do not know. As I told you before, I have traveled but very little—only in this world,

“There was a missionary went to the Indians and talked to them awhile, and one Indian, I thought, made quite a remark. He took a stick and made a little circle in the sand, and he said, ‘That is what Indian knows.’ Then he made a larger circle around that, and said, ‘That is what white man knows. But out here—outside of the circles—Indian knows just as much as white man.’ (Laughter and applause.)

#### HE DON'T KNOW.

“I want it understood that I do not pretend to know. I say I think. And to my mind the idea expressed by Judge Wright so eloquently and so beautifully is not exactly true. I can not conceive of the God he endeavors to describe, because he gives to that God will, purpose, achievement, benevolence, love, and no form—no organization—no wants. There’s the trouble. No wants. And let me say why that is a trouble—anybody can move to adjourn now at any moment. (Laughter.) I will tell you why that is a trouble. Man acts because he wants. You civilize man by increasing his wants, or as his wants increase he becomes civilized. You find a lazy savage who would not hunt an elephant tusk to save your life. But let him have a few tastes of whisky and tobacco, and he will run his legs off for tusks. (Laughter.) You have given him another want, and he is willing to work. (Renewed laughter.) And they nearly all started on the road toward Unitarianism—that is to say, toward civilization—in that way. You must increase their wants. (Applause.)

“The question arises, ‘Can an infinite being want anything?’ If he does, and can not get it, he is not happy. If he does not want anything, I can not help him. I am under no obligation to do anything for anybody who does not need anything, and who does not want anything. Now, there is my trouble. I may be wrong, and I may get paid for it some time—(laughter)—but that is my trouble.

“I do not see—admitting that all is true that has been said about the existence of God—I do not see what I can do for Him; and I do not see either—I give my word of honor—what He can do for me, judging by what He has done for others. I do not.

“And then I come to the other point, that Religion, so

called, explains our duties to this supposed Being, and we do not even know that He exists, and no human being has got imagination enough to describe Him or to use such words that you understand what he is trying to say. I have listened with great pleasure to Judge Wright this evening, and I have heard a great many other beautiful things on the same subject—none better than his. But I never understood them—never. (Laughter.)

#### WHAT IS RELIGION?

“Now, then, what is religion? I say, religion is all here in this world—right here---and that all our duties are right here to our fellow-men; that the man that builds a home, marries the girl that he loves, takes good care of her, likes the family, stays home nights as a general thing, pays his debts, tries to find out what he can, gets all the ideas and beautiful things that his mind will hold, turns a part of his brain into a gallery of the fine arts, has a host of statues there and paintings, then has another niche devoted to music—a magnificent dome, filled with winged notes that rise to glory—now, the man who does that gets all he can from the great ones dead, swaps all the thoughts he can with the ones that are alive; true to the ideal that he has got here in his brain—he is what I call a religious man, because he makes the world better, happier. He puts the dimples of joy in the cheeks of the ones he loves, and he lets the gods run heaven to suit themselves. (Great laughter and applause.)

“And I am not saying that he is right; I do not know. (Laughter.)

“That is all the religion that I have. It is to make somebody else happier if I can. I do not mean to take any great trouble about it, but if I can do it easily—(prolonged laughter)—that, it seems to me, is all there is of real religion.

“I divide this world into two classes—the cruel and the kind; and I think a thousand times more of a kind man than I do simply of an intelligent man. I think more of kindness than I do of genius. I think more of real good human nature in that way—of one who is willing to lend a helping hand, and who goes through the world with a face that looks like its owner was willing to answer a decent question—I think a thousand times more of that than I do

of being theologically right, because I do not care whether I am theologically right or not. (Laughter.) It is something that is not worth talking about, because it is something that I never, never, never will understand; and every one of you will die, and you won't understand it either—until after you die, at any rate. I do not know what will happen then.

#### THE DREAM OF IMMORTALITY.

“I am not denying anything. There is another ideal, and it is a beautiful ideal. It is the greatest dream that ever entered the heart or brain of man—the Dream of Immortality. It was born of human affection. It did not come to us from heaven. It was born of the human heart. And when he who loved kissed the lips of her who was dead, there came into his heart the Dream, ‘We may meet again.’ (Great applause.)

“And let me tell you that Hope of Immortality never came from any religion. That Hope of Immortality has helped make religions. It has been the great oak around which have climbed the poisonous vines of superstition—that Hope of Immortality is the great oak. (Long continued applause.)

“And yet the moment a man expresses a doubt about the truth of Joshua or Jonah or the other three fellows in a furnace, up hops some poor little wretch and says, ‘Why, he doesn't want to live any more—he wants to die and go down like a dog, and that is the end of him and his wife and children.’ (Laughter and applause.) They really seem to think that the moment a man is what they call an infidel he has no affections, no heart, no feeling, no hope—nothing—nothing. Just anxious to be annihilated. But if the orthodox creed be true, and I have to make my choice between heaven and hell, I make my choice to-night. I take hell. (Great laughter and applause.) And if it is between hell and annihilation, I take annihilation.

#### WHY HE CHOSE HELL.

“I will tell you why I take hell in making the first choice. We have heard from both of those places—heaven and hell—according to the New Testament. There was a rich man in hell and a poor man, Lazarus, in heaven. And there was another gentleman by the name of Abraham.

And the rich man in hell was in flames, and he called for water, and they told him they couldn't give him any. No bridge! But they did not express the slightest regret that they could not give him any water. Mr. Abraham was not decent enough to say he would if he could. No, sir; nothing. It did not make any difference to him. (Laughter.) But this rich man in hell—in torment—his heart was all right, for he remembered his brothers; and he said to this Abraham, 'If you can not go, why, send a man to my five brethren, so that they will not come to this place.' Good fellow, to think of his five brothers, when he was burning up! Good fellow! Best fellow we ever heard from on the other side—in either world. (Great laughter and applause.)

"So, I say, there is my place. And, incidentally, Abraham at that time gave his judgment as to the value of miracles. He said: 'Though one should arise from the dead, he wouldn't help your five brethren.' 'There are Moses and the prophets.' No need of raising people from the dead. (Laughter.)

"That is my idea, in a general way, about religion; and I want the imagination to go to work upon it, taking the perfections of one church, of one school, of one system, and putting them together, just as the sculptor makes a great statue by taking the eyes from one, the nose from another, the limbs from another, and so on; just as they make a great painting of a landscape by putting a river in this place, instead of over there; changing the location of a tree, and improving on what they call Nature—that is to say, simply by adding to, taking from; that is all we can do. But let us go on doing that until there shall be a church in sympathy with the best human heart and in harmony with the best human brain. (Applause.)

#### THE IDEA OF RELIGION.

"And, what's more, let us have that religion for the world we live in—right here. (Applause.) Let us have that religion until it can not be said that they that do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living with the needle, that has been called 'the asp for the breast of the poor,' and to live in tenements, in filth, where modesty is impossible. (Applause.)



“I say, let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread, while their sisters die from want. (Great applause.) Let us preach that religion here until man will have more ambition to become wise and good than to become rich and powerful. (Applause.) Let us preach that religion here among ourselves until there are no abused and beaten wives. (Applause.) Let us preach that religion until children are no longer afraid of their own parents, and until there is no back of a child bearing the scars of a father's lash. (Continued applause.) Let us preach it, I say, until we understand and know that every man does as he must, and that if we want better men and women we must have better conditions. (Loud applause.)

#### TRY AND GET A LITTLE RELIGION.

“Let us preach this grand religion until everywhere—the world over—men are just and kind to one another. (Renewed applause.) And then if there be another world, we will be prepared for it. (Applause.) And if I come into the presence of an infinite, good, and wise Being, He will say: ‘Well, you did the best you could. You did very well, indeed. There is plenty of work for you to do here. Try and get a little higher than you were before.’ (Applause.) Let us preach that one drop of restitution is worth an ocean of repentance.

“And if there is a Life of Eternal Progress before us, I shall be as glad as any other angel to find that out. (Laughter and applause.)

“But I will not sacrifice the world I have for one I know not of. (Great applause.) I will not live here in fear when I do not know that that which I fear lives. (Applause.)

“I am going to live a perfectly free man. I am going to reap the harvest of my mind, no matter how poor it is—(laughter)—whether it is wheat or corn or worthless weeds. (Renewed laughter) And I am going to scatter it. (Laughter and applause.) Some may ‘fall on stony ground.’ (Laughter.) But I think I have struck good soil to-night. (Prolonged laughter and applause.)

“And so, ladies and gentlemen, I thank you a thousand times for your attention. I beg that you will forgive the

time that I have taken, and allow me to say once more that this event marks an epoch in religious liberty in the United States." (Loud and prolonged applause.)

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## DUTCHMEN BELIEVE IN GOD.

AT the seventh annual dinner of the Holland Society last evening, the Rev. George R. Van de Water, D. D., Rector of St. Andrew's Church, responded to the toast, "Dutch Religious Liberty, Freedom to Worship God, not Irreligious License to Worship Nobody."

Apropos of Colonel Ingersoll's "Christmas Sermon" in the "Evening Telegram," he said:

"Freedom to worship God, some seem to think, means freedom to ignore God. The Dutchmen have always been liberal, but I want you to remember that a true Dutchman has never been lawless. No true Dutchman has ever had the idea that religious freedom means to ignore God, to have nothing to do with religion. A genuine Dutchman is fond of revering his God.

"The reason our fathers won their battles was because they believed in Almighty God, and therefore they had power to perform their almost supernatural deeds. Had they been agnostics, the whole country of Holland would have been a dismal waste of swamp. Had they believed in the teachings sought to be inculcated by the so-called 'Christmas Sermon' recently published in the 'Evening Telegram,' there would be no such thing as Dutch religious liberty and no such thing as that which we rejoice to call the gladdest tidings that ever came to this earth.

"The Dutchman is false to his name and unworthy his lineage who does not believe in Almighty God and strive faithfully to serve Him. He has not learned the first principles of a Dutchman who has not learned that for him the only real liberty is the service of God—and that in this holy service is any man's perfect freedom."

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(Editorial, January 16, 1892.)

## VERDICT FOR THE "TELEGRAM."

TO-DAY the "Telegram" presents its readers with the Rev. Dr. Talmage's reply to Colonel Ingersoll's positions.

As will be seen, he seeks to exempt Christianity from the range of the agnostic's fire by claiming that it is a system of faith and living founded on love and not on hate or fear.

The extraordinary results of Dr. Buckley's attempt to boycott the "Telegram" are still the theme of universal comment.

The "Telegram's" stand for the rights of the newspaper, as against sectarian dictation, continues to occupy the attention of churches, synagogues, literary societies, the telegraph, and other newspapers. The "Telegram" is assured by letters and verbally of the approbation of clergymen and lay representatives of all denominations.

The remarkable battle and controversy still engage the pens and voices of hundreds, if not thousands, of writers and orators in all parts of the country.

In accepting the challenge of Dr. Buckley, the "Telegram" declared that the public should be the judge. The public has judged. Its verdict is overwhelmingly with the "Telegram."

## TALMAGE REPLIES TO MR. INGERSOLL.

THOSE WHO HAVE NOT THE SPIRIT OF JESUS ARE NOT  
A PART OF THE GENUINE CHURCH—RABBI HARRIS'S  
THEISTIC VIEW.

To the Editor of the "Evening Telegram":

ABSENCE from home hindered me from receiving your invitation to say something about the controversy between our neighbors, Dr. Buckley and Colonel Ingersoll.

Colonel Ingersoll makes a mistake about Christianity and the Church. The genuine Church is made up of the discipleship of Jesus Christ and has His spirit. Those who have not His spirit are not a part of the genuine Church, although their names may be on the roll.

Now, arguing from cause to effect, I say that such a lovely being as Christ was, and is, could not be the author of cruelties such as Colonel Ingersoll charges. If Colonel Ingersoll will take this Christ as his personal Saviour he will find Him the best friend he ever had.

There is no name like Christ's name for us. It throbs

with all life. It weeps with all pathos. It groans with all pain. It breathes with all perfume.

Who like Jesus to set a broken bone, to pity a homeless orphan, to nurse a sick man, to illumine a cemetery all plowed with graves, to make a queen unto God out of the waif of the street, to catch the tears of human sorrow in a lachrymatory that shall never be broken?

Who has such an eye to see our need, such a lip to kiss away our sorrow, such a hand to snatch us out of the fire, such a foot to trample our enemies, such a heart to embrace all our necessities?

Who has ever done so much for us as He has done? Were there ever such nights as Jesus lived through—nights on the mountain, nights on the sea, nights in the desert? Who ever had such a hard reception as Jesus had?

A hostelry the first, an unjust trial in Oyer and Terminer another, a foul-mouthed, yelling mob the last. Was there a space on His back as wide as your two fingers where He was not whipped? Was there a space on His brow an inch square where He was not cut of the briers. When the spike struck at the instep, did it not go clear through to the hollow of the foot?

Oh, long, deep, bitter pilgrimage, and all for others! Such a lovely, self-sacrificing being as He could not be the patron of cruelties such as Colonel Ingersoll charges against the Church.

T. DE WITT TALMAGE.

Brooklyn, Jan. 15, 1892.

## INFIDELITY AND SCIENCE SYNONYMOUS.

To the Editor of the "Evening Telegram":

"WHAT has infidelity done for the world?" asks the churchman. Ingersoll answers. Others can answer. But what a rickety question in these days. Infidelity is a synonym for science. That has done everything material worth doing to the confusion of the Christian Bible. The cobweb sweeper of the mind, it distinguishes between myth and fact, and says naught of intuition, hope, imagination, dreams, ultra senses, but what it ascertains. It has led, has raised human life—all in spite of Church. We know how the Church gradually pockets the benefits.

What misconceptions, what misstatements, what mis-

deeds has the ex-parte institution, Church, behind it, and up to date? By numbers, monopoly and organization it is able to be ostentatious in alms; and it follows the hearse, be sure, but there is no signal of its dogmas beyond the grave. Without creed it is *nil*, not itself. It is the thing to surrender. Not having discovered the flowers here, it can not well project them. Science in its comprehensive sense has found them all—all that so far are found. And it is great Science, with handmaids, if you please, that making life worth living, shows all death worth dying, and may show human death to be the poet's or the "spiritualist's" transition.

As appropriate to the time, and as there are special notices of pulpit array against "infidelity," I propose that citizens of metropolitan New York and vicinity tender and give Mr. Ingersoll a public reception in our largest hall, to manifest in part the esteem in which he and reason are held, and hear a word direct from him, the day to be named by him.

GEORGE H. PLIMPTON.

No. 9 Pine Street, New York, Jan. 3, 1892.

## THEISM VERSUS AGNOSTICISM.

THE recent utterances of Colonel Ingersoll in the columns of the "Telegram" were made the theme of the sermon of Rabbi Maurice H. Harris, in Temple Israel, of Harlem, corner of Fifth Avenue and 125th Street, this morning. He presented the strictly theistic view of this controversy.

Colonel Ingersoll, he said, had been subjected to indiscriminate censure by the orthodox and worshiped by those not very thoughtful people whom his rhetoric intoxicates. He is simply dressing up other people's ideas in language of his own—threshing out old straw. While it is the province of the orator to popularize the researches of the scholar, it is neither heroic nor helpful to preach liberality when liberality is popular. What this age needs is more reverence, not more skepticism. The expressions of Ingersoll by their coarseness tend to lessen human reverence, one of the bulwarks of character. In the presence of these perpetual mysteries—God, the universe, life—we should preserve reverence. Real knowledge deepens it and does not dissipate it.



## THREE RARE WORDS—GOD, FAITH, MIRACLES.

To the Editor of the "Evening Telegram":

YOUR print represents two men, "*débout dans les listes, chacun menaçant, attendant son adversaire,*" the very picture of manly courage and chivalry. Pity, then, it is that one of them should in his very first words proclaim, "There is no chivalry in me—I am but the brute gladiator"—for instead of the "*petite courtesie preliminaire*" of a twenty-four foot ring, Marquis of Queensbury rules—viz., a handshake—he bellows forth: "This King cometh, seeking to get himself known; he is a nobody from nowhere." Ah, me! no wonder his greatness so impresses us!

But hark!

Adown the ages rings out as clearly to-day as of old the challenge of the blue-eyed, fair-haired shepherd boy:

"Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

Sound trumpets! Close visors! *Laissez aller!*

When a man states a problem in the public press and challenges all comers, he has a motive. If he be a clergyman, treating of a moral subject, that is properly within the sphere of his duty; but when he be an avaricious lawyer, a political aspirant and a political wire-puller, treating of a moral subject (read the press reports of the Cincinnati Convention, when my opponent invented the halo of "White Plumed Knight" for J. G. Blaine to wear, and lost his case, being beaten by the men who nominated Hayes), then we may safely conclude it is framed and intended as purely a business advertisement whereby personal ambitions are to be promoted. It is clear that the wider the reputation of a lawyer or a politician, the larger will be his fees and his "pull." If these be not the motives of the man, he occupies the premises which warrant the conclusion.

The cause for his statements being conspicuous will largely control their effect:

Between two worlds life hoves like a star,  
'Twixt night and morn, upon the horizon's verge.

How little do we know that which we are;  
 How less what we may be! The eternal surge  
 Of time and tide rolls on and bears afar  
 Our bubbles; as the old burst, new emerge;  
 Lash'd from the foam of ages; while the graves  
 Of empires heave but like some passing wave.  
 —BYRON'S "Don Juan," 15th Canto, xcix. verse.

If I may be permitted the comparison of these "bubbles lash'd from the foam of ages," there are to-day on earth 1,483,000,000—living souls, we will call them. They have been preceded on this scene by countless millions of millions, all of whom made their appearance by the same entrance as have we, and took their departure by the same exit as we shall. All their former possessions now belong to us, and in turn we shall transmit them to others. They, like us, as the poet says, knew very little as to what they were, or were to become, but that little they have been solicitous we should have; and in transmitting their possessions to us they have expressed their affection for us by binding us in legal fetters, which, so long as we are here, they hoped would secure to us peaceful enjoyment, contentment, law, order, and, so far as possible, happiness.

Among other things once their possessions they have left us a Book whose title page reads, "The Holy Bible."

It appears to be a concrete statement of what has taken place on this earth from the time of man's appearance upon it down to about eighteen hundred years ago, with an intimation of the manner in which this earth was framed by the grand Architect of the Universe, which universe, as the poet sings, contains another world than this, to which we pass hereafter, while, according to astronomy, the universe contains other thousands of worlds, with many yet unknown.

As I am informed, this Bible contains three rare words—"God," "Faith," "Miracles."

A great prime factor—its powers.

Human reason has its powers, which can be measured. It operates simply by material things, which, as Pythagoras said, were all related to numbers, but before these quantities—God, faith, miracles—it stands impotent. The finite can not comprehend the infinite, much less determine its acts or its methods of action. The volition of the infinite—how can we hope to move it?

Millions of millions who have preceded us have assured us that, with the little we know, this Book is the best guide we have to live and to die by; and that they have told us honestly, with loving hopes for our best welfare.

This Book has been criticised in all ages by men who always claimed to be the highest exponents of human reason. To the millions who are contented to believe our predecessors' attestations (that it had been good for them, and who so earnestly desired that we should find it equally good for ourselves), these human reasoners who before these three words—"God," "Faith," "Miracles"—are impotent to reason, are forever in a little circle preaching a gospel of discontent.

One and all, in usually the same words—"There is no God, no hell, no other world, nothing but the present"—and this in the very face of the attestations of millions of their predecessors to their faith in such existences. The man of to-day can no more deny the statements of the millions who have testified to their faith than he can deny that they have previously here existed. Does this case depend on the evidence or on the limited human reasoning of one man or a school of men—among the last and least of whom now has the asininity to challenge Christianity? And right here we may logically inquire if the man who continually scoffs and sneers at Christianity, what it has done or left undone, can be presumed to know much about it?

He who pretends to judge of Christianity, while openly denying its authorship and its operation, by what will he be judged? Will he abide to be adjudged by his law? He who announces himself to be an authority on blasphemy, what it is or is not, was employed recently at Morristown, N. J., by a certain fatality, to defend a man charged with profanity and blasphemy, and lost his case. He is, therefore, not a successful or a competent authority on the subject. But it may be that he has some other and preferred point from which he would be judged. It may be he prefers to be judged on the ground of a free-thinker. Be it so. Then on that point, in all his writings or speeches on this subject, he writes and speaks simply what he has learned from his predecessors. I will guarantee to present to the "Evening Telegram" for publication duplicates of his present statements printed long years ago, in Spanish, French, Italian,

German, not to speak of English. Some months ago the New York "Herald" printed his opinion along with many others on the pope's good wishes for peace at New Year's, 1891. If he is a great mind, why does he now repeat many of those very words and ideas in the "Evening Telegram," and which are not really his own? Produce the evidence, or I will, if you desire. He may sell his old goods for a new price to the "Telegram"; he could scarcely have accomplished that with the New York "Herald."

In his four-column article he uses the words God, miracle, but never once faith. His word is ever belief, and he is traveling round and round strictly within his little circle—Reason, which ends in belief. Faith and Belief are not synonymous.

Here is an illustration, always the same denial: "There is no power that rewards or punishes, but there are consequences. If the act be good, the consequences will be good, and *vice versa*." It would seem at first blush to make very little difference whether we called rewards good consequences, and punishments bad consequences; but just here is this difference—consequences are a natural law. Faith says there is a higher power that rewards and punishes, and often do we see on every side the intervention of a higher power, as between the consequences and the act, whereby the consequences of a good act are very disastrous. From this intervention the world has acquired a universal proverb: "It is always the unexpected that happens."

His education argument is always within the same circle. Education of reason. There is no God, no miracle, no faith; but the world testifies there is faith. It grows, and also is educated. According to him there should be nothing but secular education—always his reason, or, rather, Tom Paine's reason; but the Christian world says, and has been saying for ages, we need a special education for faith. We need Catholic institutes, Presbyterian institutes, Episcopal institutes, because the world wants to study God, miracles, faith, from every direction, just as nations send astronomers to study eclipses and other celestial phenomena from widely different points.

If any proof is needed that faith, God, miracles exist, we have it in his own confession that Presbyterian, Episcopal, Catholic colleges exist and teach these unseen things.

The best answer the American people could make and

have made to him must cause him infinite chagrin as he sits by his bedside to count up the receipts for the evening's performance, stopping now and then to bite a suspicious looking quarter or half dollar, and sees stamped on nickel, on silver, on gold, "In God We Trust."

As the poor destitute foreigner emerges from Castle Garden and earns his first dollar in America, what ideas must inevitably pass through his mind as he reads thereon the indorsement of sixty million of American people, the happiest and richest people on earth, holding each year a thanksgiving for the year's mercies of Almighty God—"In God we trust."

The American people certify to him that there is a God "in whom we trust." The poor man reasons, perhaps, that God will have pity on him and help him. It is but a step, and he takes it in faith. "Lord, help me!" he prays.

What intolerable nonsense is this: "Infidelity puts out the fires of hell with the tears of pity. Infidelity puts the seven-hued arch over every grave."

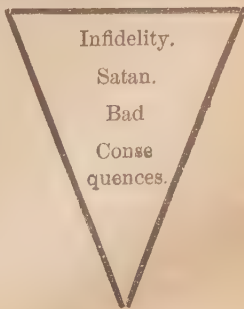
We will grant that infidelity hath wept tears enough to accomplish its amiable purpose, from the tears of Cain to these tears of Ingersoll—from the tears of Judas who hanged himself, to the tears of the Chicago anarchists who blew their heads off by dynamite. Have they not been telling us all the while there was no hell to put out?

If infidelity could convince itself that there is a God, a hell, by the force of its own impetus, it is bound to deny it. Infidelity erects neither arches nor monuments. To what purpose? Infidelity doubts that the man be dead; doubts that it be a grave.

Here are the geometrical expressions:



AN ENDURING FIGURE.



IT CAN'T STAND.



We also reason in a circle, but that circle is precisely so much larger as Faith added to Reason augments. Divided by the Divine Equator, it has a celestial and a terrestrial hemisphere, which the Fathers have sometimes called "a Church Triumphant" and "a Church Militant," and forever around the periphery of this glorious circle echoes and re-echoes the cry of faithful rejoicing—"In God we trust."

Sound Trumpets!

Men at arms, remove the carrion!

"This is indeed the judgment of God," said the Grand Master.  
 "Fiat voluntas tua."

—IVANHOE, Chap. xliii.

### HIC JACET

One who, according to the most approved Darwinian theory, had recently been developed from an atheistic and infidelic spore into a full-fledged agnostic microbe. A splendid specimen, ambitious to become a bigger bug, he exposed himself, caught La Grippe, and, of course, lost his grip.

*"I am not sure that it is un-Christian"* to wish that a kind Providence had intervened at that point where a ray of light would have assigned him to the vegetable kingdom, or had thrown him into the hands of Dr. Pasteur or Dr. Dominguez Frere. Then he would have graduated as a yellow-fever or hydrophobia microbe, to be laid away for vaccination virus, or for hypodermical injection as a cure for rabies. His career would in either case have been useful, and he would have earned his salt for his Creator. He will be chiefly remembered as the author of the following lines:—

"Xmas is a good day  
 To forget and forgive."

CATTIVELLO.

## EVEN THE HEATHEN APPRECIATE IT.

To the Editor of the "Evening Telegram":

I THANK the "Evening Telegram" and Colonel R. G. Ingersoll for the intellectual treat in last Saturday's issue of the paper. It made a heathen's heart feel good to see some one who is able to knock a little of the old-time bigotry out of our religious tyrants. America should be the last place in the world to have such tyrants.

Born and reared a heathen, and living for many years among the Christians, I know something of the ways and life of each of them.

The Christians, although they preach the doctrine of love and charity, are really not as charitable and kind-hearted as the heathens who have never heard of Jesus Christ.

## WHAT HAVE THE HEATHEN DONE?

"What have the heathen and infidel done for the world?" asked the Rev. Dr. Peters.

They taught me that God has so loved the world that He has not neglected a single race of His children, but to each people He has given, according to their peculiar need and civilization, a system of salvation or reformation, that they could all have a chance of eternal life.

It was taught by the heathen code of moral ethics not to do unto other men as I do not want other men to do to me, and to do good instead of evil to my fellow-citizens, because it makes myself happier, because it brightens and gladdens your every surrounding. I never knew that it is only necessary to do good by a red-taped system until I lived among the Christians.

## PRACTICAL CHARITY.

In most large cities in China, where the Christian missionaries have not as yet visited or made their homes, benevolent families have large tanks of hot tea placed daily upon the sidewalks for the poor, and there are no tickets nor any other red-tape business attached to the thing, either, as in Christian institutions I have seen it done upon the Bowery in New York. During the winter months

scores and hundreds of rich families in Shanghai, Yung Chow, and in fact all the large cities of heathenish persuasion, would dole out brand-new suits of warm clothing almost as freely as their tea and rice to the needy poor; and such was their confidence in their fellow-men, that whosoever applied for them would get them.

Dr. Peters had the audacity to ask what the infidels had done for the elevation of the people. I would like to ask Dr. Peters where in Christendom can be found so many benevolent institutions as there are among the pure heathens of China?

#### FOOD FOR ALL.

Ninety per cent. of the rich families of China, even those who are only living from hand to mouth, are miniature benevolent institutions. A Chinaman does not have to steal because he is hungry. All he has got to do is to go to the nearest family and ask for food, and he is never sent away with the well-known Christian command, "Go to —, you lazy fellow! Why don't you go to work?"

It would not break any of your Christians to give a poor hungry being a meal, whether he deserves it or not, nor a suit of old clothes to warm his trembling body.

Why should you tell him that there is a poor-house or the like, and make him walk a mile before he is relieved of his temporary sufferings? Even then the poor fellow would probably meet with so much red-tape that he would probably be a dead man before he is at last given something to eat.

#### TENDER-HEARTED HEATHEN.

A noble-hearted man is a tender-hearted being at all times toward all living creatures of God. The Christian religion does not make men's hearts soft nor their nature tender. An intelligent man's common sense ought to teach him that it is safer and happier to be kind-hearted than to be mean and cruel.

All the important wars and revolutions that have happened in China for the past half a century have resulted from Christian influence, directly or otherwise. If a ten-year-old Chinese boy can not compose in a week's time a better and more philosophical religion than the Christians' Bible, I would be willing to turn from heathenism to Christianity.

But what have the heathens done without the aid of Christianity? Let us see, briefly.

#### BRIEF SUMMARY.

The heathens without Christianity—even while the Christians were torturing one another by all the ingenuity of their known science, tearing men's tongues out of their living mouths, and putting innocent women into heated iron forms fitted with spikes, because they dared to say that the Christians were wrong—the heathens were printing books to teach the world that glorious doctrine which the Christians were wise enough to borrow: "Whatsoever ye would that others should do to you do ye even so to them." They, without Christ, taught the world the art of printing; without Christianity the Chinamen taught the world how to make glass; without the knowledge of the Bible they brought gunpowder into the world, so that the Christians could know how to kill heathens with impunity. The Chinamen did not know that the Christians were going to use it for so cruel a purpose, or they would not have invented it, probably.

#### ADVANCED IN ART.

Without this great religion the Chinamen brought into this ungrateful world the art of manufacturing the finest dress-making materials on earth, silks and satins which no Christian would be ashamed to wear. Palatial buildings of pure porcelain were built in China when Christian England only knew caves as their homes and the skins of the wild boar for ball-dresses.

Dr. Peters also asked what colleges the unbelievers of Jesus had established. Is it possible that the doctor is so blinded by Christianity that he sees no good out of men only in the midst of Christian people? There are more colleges and schools of moral philosophy in the towns of China than there are rum saloons in New York City. More than that, these unbelievers of the Christian religion allow no man to hold any position of trust unless he is a college graduate, and he can not graduate unless he is a strictly moral man.

The institutions of learning among the heathens are the political mills; they, in fact, take the place of the rum-

shops of Christendom, from which their candidates for political honors are generally selected, instead of colleges, as in heathen countries.

WONG CHIN Foo,  
Heathen.

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## LUTHER, INFIDELITY AND HERESY.

To the Editor of the "Evening Telegram":

IN regard to the letter of Ingersoll in last Saturday's "Telegram," and your editorial upon it, "Where Are Our Luthers?" I have this comment to make: When Christianity was just being introduced upon the stage of history, it was the custom and duty of eminent Christians to canvass the arguments in its favor with Pagan or Infidel thinkers. Conspicuous examples of this are the apology which Justin Martyr presented to the Roman Emperor, Antoninus Pius, about 150 A. D., and the controversial book which Origen wrote against the skeptic Celsus about 175 A. D.

When, however, the intellectual victory was won by Christianity, and the civilizations founded upon it became the salt and light of the world, it was justly esteemed that the apologetic age was over, and that it was useless to waste strength in needless controversy.

Fact now is a sufficient reply to theory. How preposterous to argue that Christianity is the enemy to freedom and intelligence and science and art and peace and home and all that is genial, beautiful and ennobling in life, when all these have had their birth and exist and flourish precisely in those countries dominated by Christianity! Whereas those lands where the light of Christianity has not shone are given over to the sway of ignorance, gross superstition, cruelty, and barbarism. These practical results are the only answer that Christianity needs to make. She simply points to the life that the teachings of Jesus has produced, and with all well-ordered minds this is conclusive.

The era is long since past when it was necessary or judicious for her to enter the arena with skeptical gladiators. And when once infidels will give a proof of their theories by choosing for their homes these heathen coun-



tries whose religion, according to their reasonings, is so much superior to Christianity, the world will begin to believe that they are sincere. But their preference for a Christian civilization is the crushing fact which refutes their own hypotheses.

Luther, accordingly, did not spend time arguing with infidels. Being in advance of his age in ideas respecting religious liberty, he believed in according them freedom, but in leaving them severely alone, knowing that their blows would fall fruitless upon the air. But what Luther did do incessant battle with was "heresy." Infidelity, a manly and undisguised foe, he neither feared nor disliked, as he did the heretic, who, under cover of the Church's livery, thrust deadly blows at her life.

And it is a noticeable fact that Ingersoll here feels that the heretics are fighting his battle, but in a more indirect way. "Heresy," he cries, exultingly, "is the eternal dower." It is those who use theological chairs endowed by Christians and pulpits having behind them the sanction of great churches, from which to hurl their javelins against the Bible, the supernatural, and all that is distinctive in Christianity, who are its most dangerous enemies.

Straightforward warfare is in accordance with the law of nations. But heresy is the foe under the guise of the friend. This is the form in which the attack of the hour is coming. Christianity has nothing to fear if the antagonist, like the infidel, strikes out squarely and from behind no covert. But masked enemies it is her duty to unmask and expose. The real enemies and the ultimate object, then, of this present heretical attack upon the inspiration, inerrancy and authority of the Bible it is the timely duty of orthodox Christians to expose.

Before the writer was aware of the "Telegram's" Ingersoll letter he had prepared and announced a short series of such sermons. They will be three in number: "The Inspiration and Inerrancy of the Bible," "The Bible and Science," and "Reason and the Authority of the Bible." Beginning with next Sunday morning at eleven o'clock these sermons will be preached in the order given above on successive Sunday mornings at St. James's Lutheran Church, Madison Avenue, south-west corner of Seventy-third Street. The public, of all shades of opinion,

will there and then be welcome to hear the writer's views at length.

J. B. REMENSKYDER.

New York, Jan. 13, 1892.

## BELIEVES THE COLONEL IS MISTAKEN.

To the Editor of the "Evening Telegram":

As one who has always regarded himself as a free-thinker I crave your permission to reply to the assertion made by Colonel Robert G. Ingersoll in Saturday's "Telegram" to the effect that "if the orthodox creeds be true, Christianity was, and is, the bearer of a message of eternal grief." As to the truth of the creeds, or any of them, it is not my purpose to argue—that is another matter. I might find myself in accord with the colonel when it came to a consideration of it.

But the assertion which I wish to prove false is that "if the creeds are true, Christianity, instead of being tidings of great joy, is a message of eternal grief to men."

This statement I hold to be absolutely untrue—so untrue, in fact, that no unprejudiced person who even merely glances at the history of the human race since the dawn of Christianity can come to this conclusion. Even though the Christian religion be a mountain of absurdity and untruth, no sound thinker—with the possible exception of Colonel Ingersoll—can claim in the face of history and all experience that its message to humanity was not one of peace and joy, one of comfort and solace, that has smoothed the path of many a weary one.

Though in some Christian creeds Colonel Ingersoll will find declaration that a large portion of humankind is lost eternally, he has no right to assume that that is the "message of Christianity." Christianity is not responsible for the declaration of that fact. The idea that God is a punisher of the wicked or that He damns His children, good, bad and indifferent, from arbitrary will and power, is nowhere declared in any creed as "the message of Christianity." That is a belief that has existed in all ages of the world, and which is to-day the unavoidable conclusion from the researches of science—namely, that conscious creatures are

doomed to suffering, for no fault of their own, by the mysterious order of things, call it God or what you like.

AGNOSTIC.

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## INGERSOLL AND DE COSTA CONTRASTED.

To the Editor of the "Evening Telegram":

I AM very much pleased with the Rev. B. F. De Costa's remarks, published in the "Telegram," for the reason that a careful analysis of them seems to me to bring him and Mr. Ingersoll very close together in all that is essential or within the possible knowledge and practical use of man. When either side speaks of God in any sense he speaks of something about which he knows nothing; hence the views of both are equally difficult of indisputable proof. But when the Rev. De Costa speaks of Christianity as a principle of love, I think he comes right square to Mr. Ingersoll's standard.

Call it Christianity, infidelity, or whatever you will, the principle in question is as old as the universe, and when put faithfully and unselfishly into practice all men will espouse it without dispute as to the name by which it may be known.

Whatever Christianity may have done toward teaching men the value of freedom, it certainly can not be denied that most of the greatest infidels have been renowned for their advocacy of liberty and the inherent rights of man. Men of free thought are the natural exponents of freedom.

I have no doubt Mr. Ingersoll would be willing to live in a community of families like his own. If all New York were to become converted to his views, I do not think social conditions would be worse—or that they could be worse in many respects.

As to what such conversion would do for the great army of Ingersollian followers beyond the grave is a matter about which we are all equally informed. Men should not be defamed for living and speaking by that peculiar light and reason with which they have been endowed. For my part, I am glad there is an Ingersoll, a De Costa and a newspaper like the "Telegram," but so far I do not see much

use for a Buckley, yet much credit is due him for provoking this intellectual feast.

MAXWELL.

Jan. 11, 1892.

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### COLONEL INGERSOLL PRAISED.

To the Editor of the "Evening Telegram":

I THANK you for the entertainment you have afforded me by opening your columns to the discussion between Robert Ingersoll and the parsons.

I admire your courage, for it needs pluck in this enlightened age to openly declare that you will allow the opponents of the bigots a fair opportunity of airing their views in the columns of your splendidly conducted journal.

Colonel Ingersoll is quite right when he demands that the discussion shall be confined to the thing discussed, and that the parties shall not wander from the subject.

What the people generally want to know is: Did God create man and give him free will, knowing quite well at the time that, in spite of his free will, he would take the left-hand road, fall into the bottomless pit, and suffer eternal torments? They want to know, in that case, why God created man at all?

Many people are also anxious to know if Christ died to save the world, why He did not save it? Doubting people point out the fact that the world is just as wicked to-day as it was before Christ was born, and look vainly for the clean world which was washed in the blood of the Saviour. These people fail to see the utility of this great sacrifice. The parsons say these people are blind, but they answer, "It is very unkind of God to have created us blind."

I do not think people generally bother themselves much about the Old Testament, but they would very much like to be satisfied as to whether the story of the Atonement is true, and what benefit the world has so far derived from it. Surely the followers of the meek and lowly Christ, with their magnificent churches and large salaries, might find time to defend their Master against the attacks of the infidel. Can't they give us a few facts? Never mind about the heathen raging and the atheist shooting shafts. Give us facts.

J. G. DE S.

New York, Jan. 12, 1892.

## THE GOD OF LOVE IS ALIVE.

To the Editor of the "Evening Telegram":

Is there any hell in the modern theology? If so, where is it taught in New York? Is there any infidel in New York who can throw a "seven-hued arch of hope" over an open grave? If so, who is he? Where can one go to hear his teachings?

Progress is the development in the mind of man of the mind of God in the beginning. Words fix and perpetuate progress. A whole truth once revealed can not be added to or taken away. The whole truth may not have been revealed at a given period, or it may not have been stated in words which fully expressed it, but such portion of it as is revealed and properly expressed is not subject to change.

Colonel Ingersoll uses the arts of his calling with skill, but adopting the latest decisions does not enable him to do without the idea at the basis of all legal actions. Darwin and Spencer may assist him in tracing the path by which man has come to his present standpoint, but there is nothing in a guide-board which will warm a man's heart, inspire his soul, or feed his body. Colonel Ingersoll has said that "every nation created its own God." Very well, a generation that couldn't create one better than the generation preceding it, would be monstrously unworthy of its space on the time card of the ages. We are not ashamed of the God of the United States of America in 1892.

If you will go to church occasionally you will learn that he is not half a bad fellow. Don't write any more infidel bosh until you have got posted as to which God we worship. The God of Hate is dead, very true, but the God of Love is very much alive, both in life and doctrine in 1892.

Sincerely,

DELMORE ELWELL,

No. 280 Broadway, New York, Jan. 11, 1892.

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(January 18, 1892.)

## CHRISTIANITY AND INFIDELITY.

SERMONS ON THE CONTROVERSY PROVOKED BY THE BUCKLEY BOYCOTT OF THE "TELEGRAM"—WHAT THE REV. DR. TYLER SAID.

THE extraordinary effect of the "Telegram's" unhesitating defiance of Dr. Buckley's formal call for a boycott



of the "Telegram" because Colonel Ingersoll's "Christmas Sermon" was printed in these columns, may be judged by the fact that at least a dozen prominent clergymen yesterday held the "Telegram" in their hands and preached on the great controversy.

#### THE "TELEGRAM" IN THE PULPIT.

The views of Colonel Robert G. Ingersoll, as expressed in the "Evening Telegram," were eloquently combatted yesterday morning by the Rev. B. B. Tyler, in a sermon that he preached at the morning service at the Church of the Disciples, in West Fifty-sixth Street, near Eighth Avenue.

Dr. Tyler's sermon was entitled "The Morality of Christianity or of Infidelity—Which?" and during the course of the sermon, which was listened to with rapt attention by a large congregation, the reverend preacher referred frequently to a copy of the "Telegram" of the date of January 9, which he held in his hand.

The text of the sermon was taken from the sixty-eighth verse, sixth chapter of St. John, wherein occur the lines: "To whom shall we go?"

"Jesus had given offense to some people by a sermon He had preached," said Dr. Tyler, "and they had turned their back upon Him. Turning to His twelve disciples, He asked them if they were going away, too, and they said in reply, 'To whom shall we go? You are high, noble and pure, and we are content.'"

"And so shall I say, in my poor humble way, when you show me something higher than the Church of Christ, I shall be ready to leave that Church. I am holding on to Christ, for I know of no better teacher. Does any one offer us a better Christ than the Christ of Nazareth? A better work on morals than the Bible, any institution for the life that is than that of Christ, the first born?"

#### GOOD WORDS FOR THE "TELEGRAM."

"A great deal of interest has been excited lately," continued the preacher, "by an unclerical sermon that had been published in one of our newspapers. I had heard of it, but had not read it. I tried hard to buy a copy of the newspaper, but the edition was exhausted. I had heard a great deal of that 'Christmas Sermon'—I refer to Colonel Ingersoll's 'Christmas Sermon.'"

“Now, I’ve heard a great deal about this ‘Christmas Sermon,’ and many replies have been made to it in the newspapers, but I prefer to speak of it this morning in my sermon, ‘The Morality of Christianity or of Infidelity—Which?’

“When a man breaks down an idol he must put something better in its place. When a man attacks such a living structure as the Church of God, he ought to offer us something better. When a man attacks the marriage and the home, he must supply something better than the marriage and the home.”

Taking up a copy of the “Telegram,” Dr. Tyler read portions of Colonel Ingersoll’s reply to his critics, which was published on January 9th. The portion that Dr. Tyler dwelt strongly upon was the statement that hospitals and asylums were established long before the birth of Christianity.

“How generous that is of Ingersoll,” continued the preacher. “How much, I wonder, did Infidelity put into the collection-boxes a week ago for Hospital Saturday and Sunday? I now venture to predict that Colonel Ingersoll will never attempt to answer the question I shall now put to him, and there is every reason to know this will come under his eye. I ask him where is his proof that hospitals and asylums existed before the birth of the Christian religion? I simply deny that they did, and I call upon Colonel Ingersoll for his evidence. Where is the evidence that China had asylums or hospitals for the care of the sick? I ask for such evidence, and I pledge myself that I shall read it from this pulpit when it is forthcoming.

#### NEVER FURNISHES EVIDENCE.

“But it is a rule with Colonel Ingersoll that he never furnishes evidence when he is asked for it.

“What put it into my mind to speak on this morality is because Colonel Ingersoll says there are no rewards—no punishments. He says that if a man robs a bank and runs off to Canada, God will forgive him. Of course He will in Canada as well as in the United States, but all Christians know that a man to be pardoned must be penitent and make restitution before he is pardoned.

“He speaks of the morals of the ancients. You have only to read what St. Paul said to the Romans, to know

something of the state of morality in those days. What moral code have the infidels to offer us?"

The preacher then read extracts from the teachings of Bolingbroke, Hume, Rousseau, and Voltaire.

Becoming excited, Dr. Tyler exclaimed, waving in his hand a copy of the "Telegram":

#### THE "TELEGRAM'S" CALL.

"Ladies and gentlemen, you must excuse me. I beg your pardon for reading from such writings, but the "Evening Telegram" has invited discussion on this subject, and I regret to say one had to wade through filth and mire to answer it. What code shall we take? Shall we accept the teachings of Bolingbroke, who said the chief end of man was to gratify his appetite?

"I shall accept that code which says the chief end of man is to glorify God. I don't see how a man can talk of the beauty of home and follow such moral teachings. What was the great commandment of Christ? Thou shalt love thy God with thy whole heart and with thy whole mind, and thou shalt love thy neighbor as thyself.

"If you are going to give up Christ, whom will you take in His place? If you are going to surrender the Christian standard of morality, what one will you take in its place?

"I leave it to you to say, 'To whom shall we go?'"

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#### THE CHRIST GERM.

THE Rev. Dr. De Costa, of the Church of St. John the Evangelist, in his sermon last evening spoke in part as follows, with reference to the Ingersoll-Buckley controversy now going on in the "Telegram":

"It is of the utmost importance for us in a controversy like this to understand the enemy and to endeavor to do him justice. Mr. Ingersoll was educated in the atmosphere of Christianity, and whatever there may be of goodness in him is due substantially to the religion of Christ. In the main, he seems to be animated by goodness, and no doubt he sincerely desires the welfare of his fellow-men. Yet he is animated to a greater extent than he fancies—if indeed he has any fancy about it—by the spirit of Christ, the real Christ, not the imaginary Christ, to whom, with

the monster in the sky, he attributes a large portion of the ills of mankind.

"The trouble is, that he has too little of the spirit of Christ—so little, in fact, that it makes him so anti-Christ. This is in harmony with certain utterances of a remarkable man, who has just written a remarkable book. What he says is of the more significance for the reason that he stands outside the Church and visits the Church with a great deal of denunciation.

"Speaking of Shelley, the poet, in connection with his 'Queen Mab' and the 'Revolt of Islam,' he says that Shelley was poetically feeling toward the chain of redemptive movements and results that John was feeling toward in his prophetic poesy of the Apocalypse. Each was impregnated with the redemptive passion for the transformation of the race. Yet to the surface thought of the age just passing away John spoke for Christ, and Shelley was a lyrist of the anti-Christ.

"'Christ,' Ingersoll continues, 'was formed within Shelley, but it was this Christness that made him an atheist.' So, he argues, there was 'an incipient Christness formed in Rousseau that harped through the gangling nerves of his refined æsthetic constitution.' Also, 'there was the germinal Christ spirit in Thomas Paine.'

"Men are often under divine influence when boasting of their loyalty to 'nature.' It was so with Shelley, who was not an atheist as respects any good God. He does not seem to have known that there was a good God. He was 'atheist to the idea of the hateful and persecuting divinity.' I hope that before the great champion of unbelief gets much further, that he will discover what Shelley did not—namely, that, like Don Quixote, he is abroad fighting windmills. I have mentioned him in connection with Shelley and the Knight of La Mancha, but I do not hesitate to compare him with St. Paul; I mean Saul of Tarsus, the man on the road to Damascus, breathing threatenings and slaughter. Saul verily thought that he ought to do what he did do, and held the clothes of those who stoned Stephen.

"It is recognized that he was inspired by an honest purpose; that purpose was the Christ forming within, which sent him out on the road with the courage of his convictions. In time the germinal Christ became the fully de-

veloped Christ, and then Saul became Paul and discovered that it was the false Christ that he had been persecuting all the while. Then the real Christ, Jesus of Nazareth, the Man of Love, took possession of his soul, and henceforth he was the most ardent of disciples.

"A little of Christ, like a little learning, is often a dangerous thing. It may make a man an anti-Christ, as extremes meet. Undeveloped religiousness may be compared to the incipient milk of a cocoanut or the hard, green, bitter bulb that eventually becomes a flower. Let us hope, therefore, that the champion unbeliever may wake up to the fact that he has within him a stunted, undeveloped Christ germ, and at the same time pray that the germ may be unfolded by the God of grace, and thus, after the manner of Saul, become a converted man. Then what a magnificent convert he would appear, for he would leave the law to the lawyers and go forth, with all his irrepressible ardor, a herald of the cross.

"At present he seems to be tearing away on the road to Damascus. He is already struck with blindness, though he does not know it, but, with the diligent prodding which he is getting from the 'Evening Telegram,' thus being set along the road, he may suddenly find a brightness above that of the sun shining down upon him, and hear the voice of the Christ calling him from out the sky. I suggest, therefore, that one duty of the hour is to pray for the unbeliever, that he may become acquainted with himself and Christ and God, realizing that Christianity is not a creed or ritual, but a divine principle, working by love and purifying the heart.

"All the power he possesses now he owes to the Christ germ. Without he would be powerless, and he, no more than a corner loafer, could sell his attacks upon Christianity, as all that he says has been said a thousand times before."

## ENDLESS PUNISHMENT AND INFIDELITY.

THE Rev. Dr. Charles H. Eaton preached yesterday in the Church of the Divine Paternity from the text: Matt., xi., 30: "My yoke is easy and my burden is light."

In part, he said: "A prominent agnostic, in a Christmas sermon contributed to one of the evening papers of the



city, said: 'Christianity as a torch-bearer, as a bringer of joy, has been a failure. It has given infinite consequences to the acts of finite beings, crushing the soul with a responsibility too great for mortals to bear. It has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men.'

"This remark assumes that Christianity teaches the doctrine of endless punishment. If the orthodox teaching in reference to this matter be true, these words, exaggerated as they may seem, are none too strong. The 'good tidings of great joy' are changed into a knell of doom.

"The error of this kind of reasoning is that it identifies orthodoxy with Christianity, an interpretation of the Gospel with the real truth of the Gospel. Who could really accept the teaching of Jonathan Edwards without making religion a nightmare?" said Dr. Eaton, quoting some of the New England theologian's most lurid passages.

"The doctrine of endless punishment, really believed, understood and felt in all its horrors, is enough to crush the brain and heart of man."

After quoting the protests of certain orthodox authorities against their own conceptions of hell, this Universalist preacher continued:

"If there are these within the Church who are thus affected, it will not seem strange that those who are by inheritance or education free-thinkers should affirm that tidings of endless punishment are not good, but evil tidings. I think orthodoxy is wrong. Christianity, when it first appeared, brought an 'easy yoke,' brought 'joy,' 'inexpressible joy,' 'peace beyond understanding.' The early Christians worshiped in 'gladness of heart.' An admixture of Paganism degraded both the Church and its doctrine. A return to the original Christian teaching will be a return to sunshine. The evidence is conclusive that the horrible doctrine to which I have referred is one of the chief causes of infidelity.

"Christian men and women, let us hear the rebukes that come from those outside the body of believers. Let us purify our churches of insincerity and error; let us make religion so pure and lofty, ourselves so kind, forgiving, loyal, and tender, that Christianity shall become once

again what it was in the beginning—strength, beauty, truth, and love.

“So living faith will come at last which will make it possible for us to say:

“ ‘ With patient heart thy course of duty run,  
God nothing does, nor suffers to be done,  
But thou wouldst do thyself if thou couldst see  
The end of all He does as well as He.’ ”

### NO LUTHER IS NEEDED.

To the Editor of the “ Evening Telegram ”:

PERMIT me to tell your readers why no Luthers are needed. When men go lion-hunting they go in a crowd, and each is armed with a Winchester rifle, if possible. When they hunt hyenas they do not need a gun; they need only a torch and enough lungs to say, “ Shoo!” One reason why ministers do not stop their work to reply to the ravings of Infidelity is, they know the character of the men who rave. They have buried too many of the kind to be seriously impressed by their eloquence. Infidelity is the creed of prosperity. It does not thrive in adversity, nor fatten in poverty. When the infidel is healthy, and wealthy, and happy, he is like Job’s war-horse. “ He paweth in the valley and rejoiceth in his strength; he mocketh at fear, and he is not affrighted; he swalloweth the ground with fierceness and rage; he saith among the trumpets, ‘ Ha! ha!’ and he smelleth the battle afar off.” But when sickness, or trouble, or sorrow comes, he does not paw, nor mock, nor cry, “ Ha! ha!” He sneaks and cringes like a whipped cur, and trembles, and whines, and howls.

One would imagine, from the boastful words of these men, that they know neither fear nor terror. Happily, the world is not ignorant of how the jokers die. The dying words of infidels make rather gruesome reading, but they are a necessary appendix to their other operations.

Paine, who once said, “ I have gone up and down through the Christian Garden of Eden, and with my simple ax I have cut down one after another of its trees, till I have scarce left a sapling standing,” lived to say, amid the agonies of remorse, “ I would give worlds, if I had them,

had 'The Age of Reason' never been published." Upon his death-bed he asked his nurse if she had read his book. She told him that "when very young it was put in her hands, but that the more she read in it, the more dark and distressed she felt, and she threw it into the fire." He replied, "I wish all had done as you—for if the devil has ever had any agency in any work, he has had it in my writing that book." When going to carry him refreshments, she repeatedly heard him uttering the words, "Oh, Lord! Oh, Lord God! Lord Jesus, have mercy upon me!"

Voltaire was accustomed to close his letters with the words, "Crush, then crush, the wretch!" meaning Christ. When he came to die he was the prey of anguish and dread, alternately supplicating and blaspheming God. In plaintive accents he would cry, "Oh, Christ! Oh, Jesus Christ!" Then he would complain that he was abandoned by God and man. When he died, his friends fled from the room, declaring the sight too terrible to be endured.

Let me contrast with the terrors of dying infidels the peace at death of two eminent men who were neither priests nor preachers. They were soldiers and statesmen.

General Grant, silent-voiced because of the grip of the dread disease upon tongue and throat, sat upon the mountain looking toward the hills whence came his only help. As the cold waters rose inch by inch, the grim soldier who never knew fear, looked death in the face, as he had often done on the battle-field, and smiled. With a modest acknowledgment of his dependence upon God as the opening sentence of his Memoirs, he left to the nation he had served no richer or more valuable gift than the simple story of his trust in religion as a comfort in a dying hour.

General Garfield, another American whose memory will be ever green, through weeks of torture wrought by an assassin's hand, never once wavered in his trust in God as man's only help in the hour of supreme need.

When we are told that "Christianity does not bring tidings of great joy, but a message of eternal grief; that it fills the future with fear and flame; that it makes God the keeper of an eternal penitentiary, in which most of the children of men are to be imprisoned forever," shall we soberly repel billingsgate with formal argument? Is it

not enough to say, Let the world wait but for a few years at the most? When death's icy fingers feel for the heart-strings of the boaster, as most of his like who have gone before him have done, he will sing another strain. There need be no surprise at what we see or hear. Isaiah proved his right to be called a prophet by one word-picture, which is so life-like a portrait that it needs no name to identify it.

"The vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

"The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

Yours respectfully,

JAY BENSON HAMILTON,

Pastor Simpson Methodist Episcopal Church, Brooklyn.

Hackettstown, New Jersey, Jan. 15, 1892.

## MR. FRANK COMPLIMENTS THE "TELEGRAM."

A LARGE audience was present last night at Chickering Hall to listen to the lecture of Mr. Henry Frank on "How the Church Hinders Human Progress," in the course of which the eloquent speaker tendered a courteous compliment to the attitude of the "Evening Telegram" in the Buckley-Ingersoll controversy, which laudatory tribute to the "Telegram's" policy of upholding the freedom of the press was rapturously applauded by the vast audience.

There is no doubt that the "Telegram's" policy has given much encouragement to lovers of free speech and free thought, and the efforts of Colonel Ingersoll, Helen Gardener, Edgar Fawcett, and several other prominent liberals, to organize a society to be known as the "Society of Human Progress," was the direct outcome of this famed controversy in the paper.

Last night's lecture at Chickering Hall was the first that was delivered by Mr. Henry Frank, and the generous applause and encouragement which the lecturer received will no doubt give strength to the supporters of the movement

and inspire them to make its organization a permanent one. Among other things, Mr. Frank said:

“The time for a society like this to organize is now ripe. Free speech and free thought are here to stay. At last a paper has dared to come boldly forth and print both sides of a religious question, and this very day, in all the pulpits of this great city, in fact, all over the country, not only the ministers, but the press generally, are re-echoing the thoughts and sentiments expressed on both sides in this momentous question which has excited so universal an interest among thinkers. And the paper that has so bravely come forth and asserted the freedom of the press is the ‘Evening Telegram.’”

Loud and continued applause greeted these words, and every time the speaker spoke of the paper that had asserted the freedom of the press, his voice was drowned by generous outbursts of appreciation.

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## INGERSOLL A THEOLOGICAL RIP VAN WINKLE.

IN the Bloomingdale Church, at the Boulevard and West Sixty-eighth Street, yesterday morning, the Rev. Madison C. Peters preached the first of a series of sermons on the controversy now being carried on in the “Evening Telegram” over the “Buckley boycott.” In part, Mr. Peters said:

“Mr. Ingersoll claims the right to exercise the liberty to believe what he pleases, but when Christians claim the same right he denounces them as ‘slaves to superstition’ and ‘enemies of the human race.’ Anybody who believes as Mr. Ingersoll does, has ‘brains;’ anybody who disagrees with him, is wrong. Ingersoll is as bigoted a partisan of his own creed as ever called hard names. The very heart of his creed seems to be to destroy the belief of everybody else. Mr. Ingersoll is a theological Rip Van Winkle, who has slept since the Dark Ages. His position can only be justified upon the principle adopted by the man who whipped a dog after it was dead because when alive it had bitten his favorite child. A gentleman passing by calling his attention to the fact that the dog was dead, he simply remarked, ‘I believe in punishment after death.’”

“Mr. Ingersoll’s issues are dead. The errors he de-



nounces have long been buried, and are now matters of history, with which everybody is familiar. Is it fair to chastise the Church to-day for her errors centuries ago, and which she has now abandoned?

“ God has made every man the guardian of his own happiness, by making him the keeper of his own conscience. Only be at peace with that still, small voice, which whispers duty in the soul, and there is no power on earth, and I say it reverently, there is no power in heaven or in hell, that can make you miserable.

“ The passions and propensities of the soul follow it into eternity, so that even were Mr. Ingersoll in heaven, with the brightness of the Father’s glory about him, with friends and love and beauty around him—even then, if the enemy of God, he would suffer the torments and agonies of hell, and find no palliation, no amelioration of his misery.”

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### A TYPE OF MANHOOD.

To the Editor of the “ Evening Telegram ”:

I LIKE to read both sides of every question, and I believe that the greatest interchange of opinions will secure the broadest liberty for a people. For my part, I have no use for gods that are not better than men. The goodness of any community does not depend so much upon the number of churches it has as it does upon the amount of intelligence its people possess.

Abuse of Colonel Ingersoll by the Church people is no answer to his arguments. If goodness to men, women, and children on this earth does not entitle one to the good things beyond this life (if there is any), I for one will take what comes. I do not have a high opinion of a God who neglects His duty on this earth and expects one to accept His promises for the next.

There is much said about Colonel Ingersoll taking the stand he does for the money which he makes out of it. I do not know Colonel Ingersoll personally, but I know many who do, and from what I can learn his life is the highest type of American manhood.

JUSTUS J. SMITH.

No. 241 West 135th Street.

## A REPLY TO THE REV. DR. PETERS.

To the Editor of the "Evening Telegram":

THE pious and charitable gentlemen who clamor for a boycott of the "Telegram" say Colonel Ingersoll is an infidel for revenue. These educated leaders of spiritual thought ought to know that the term infidel, in such a sense, is grossly misapplied, and is viciously used for the sole purpose of evoking odium. Admitting, for the sake of argument, that such is the case, will these astute theologians kindly explain to your ever-increasing host of readers how the force of his remarks is thereby affected?

If the argument be sound, the motives are wholly immaterial. Vulgar vituperation is not argument, and can not alter facts. Now suppose we inquire into their motives. Does not the question of revenue largely, if not wholly, govern their spiritual activity? Why is one "eminent divine" paid twenty thousand dollars while another less fortunate or a less brilliant expounder receives but three or five hundred dollars a year for the same description of labor?

These gentlemen teach that charity is an essential, a fundamental principle, a *sine quâ non* of Christianity. For the abundance of this particular virtue, which we expect to find in their conduct and speech, I beg to refer your readers to the expressions of rage and hate put forth by them in the course of controversy.

They tell us that poverty is a leading characteristic of the practical Christian. Their mania for poverty is no doubt exemplified in the grandeur of their temples and luxurious rectories and their own sumptuous lives.

Mr. Peters and all the others ask. "What have infidels done for the world in the past?" etc. Does Mr. Peters expect your intelligent readers to accept nonsensical questions of this sort for argument?

Mr. Peters, alluding to the activity of Christians in the field of science, mentions the discoveries of Copernicus and Galileo. Has the gentleman forgotten, or has he ever learned, that these scientists whom he advertises as Christians were condemned as heretics for their views on astronomy? That Galileo was imprisoned and forced to re-

tract in order to save his life? That Bruno was burned at the stake for similar views, and that Copernicus did not dare to have his works published until after his death, knowing that an infallible Church would pronounce them blasphemous, and torture and kill the author by way of argument, thus simplifying the discussion?

Mr. Peters says, "Why is it that in the lands where Christianity has not yet come the people are ignorant?" etc. Mr. Peters must know that the ground-work of all our literary excellence has been derived from the accomplished Greeks and Romans, whose high attainments and marvelous style we have not yet begun to approach. Had Christianity yet come to these cultured people?

In fine, no argument whatever appears in all they have written so far, and the only purpose manifest is that of advertising themselves.

JOHN D. KANE.

Cranford, New Jersey, Jan. 18, 1892.

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(January 22, 1892.)

## ARE DIVINE LAWS ODISIOUS TO INGERSOLL?

QUESTIONS RELATIVE TO THE GOVERNMENT OF THE FUTURE WORLD—THE CHURCH OPPOSED TO SCIENCE.

To the Editor of the "Evening Telegram":

ON the supposition that there is a future world, what kind of a government would Colonel R. G. Ingersoll have therein?

Colonel Ingersoll is a lawyer, acquainted with the theories of the best and the worst modern governments—the best and the worst governments in the history of the world.

Does Colonel Ingersoll concede that punishment in general for offenses against society were just? Does he concede that the murderer should be exterminated or incarcerated for life? that the thief deserves the penitentiary? that Napoleon was properly placed in St. Helena? Aside from the possibility that some judgments have been too harsh and some too merciful, does he concede that the jail and the gallows, the bastinado and the whipping-post have been essential to the safety of mankind?

If Colonel Ingersoll concedes the necessity of the human courts in which he practices, and by his practice admits the necessity, can he deny a similar necessity for the government of the invisible world?

Assuming that there is a *causæ causarum*, an inconceivable Author of an utterly inconceivable universe, that there are and have been more worlds than there are sands in Sahara, on which have been more inhabitants than there are drops of water in the seas, would Colonel Ingersoll deny His right of just government? Would he deny the necessity of punishment and rewards in the mystic world which he admits, by his practice in courts, are essential to human safety?

Does not the citizen familiarize himself with the law and harmonize his life and conduct thereto? Must he not, for the safety of society, have to be punished if he breaks the law? Why, then, should he not also familiarize himself with possible divine laws and harmonize his life and conduct thereto?

Because it is possible that man's conception of proper conduct to fit himself for the future life is fallible, is that any reason for leading a life not in conformity with a future in the invisible world? As well say that Norcross, had he lived, should have been given a room in Russell Sage's house, access to Sage's bank account, and all the pleasures of Sage's home, as that the *causæ causarum* of this universe should take men to dwell forever in His everlasting paradise who have blasphemed Him, spurned Him, and outraged all laws, natural and spiritual.

Divine laws, as interpreted by fallible men, may be odious to Colonel Ingersoll, but so is the electrical chair to the murderer. If we must have the murderer's life, why should not the Almighty consign the spiritual murderer to an "everlasting penitentiary"?

Colonel Ingersoll will pardon these queries. He has lauded my granduncle in times past for setting up a creed without a hell, but both the colonel and said granduncle are fallible, the same as the expounders of the future state and myself, and hence I want to know what latitude he, as a lawyer, would allow the Great Judge of the great hereafter.

WILLIAM HOSEA BALLOU.

## SCIENTISTS PERSECUTED BY THE CHURCH.

To the Editor of the "Evening Telegram":

IN the Rev. Mr. Peters's "ringing reply to Ingersoll," I read the following: "No person who is acquainted with the history will deny the fact that we are indebted to Christianity for all our moral rules and jurisprudence."

In respect to this assertion, allow me to quote from a celebrated French penal code. "The suspicion of sorcery is alone sufficient to cause a person's immediate arrest. Trial should follow at once, as the devil assists sorcerers in prison. The punishment is death by fire, though it is allowed to strangle a sorcerer first, and afterward burn the body. But wolf-men must invariably be burned alive."

When this code first became law it received the sanction of the Church by the following certificate:

"I, the undersigned, Doctor of Sacred Theology, declare that I have read the said code, in which I find nothing contrary to the Christian religion or to morality, but consider it as abounding in excellent teachings.

"DELABARRE."

Here we have exposed—beyond peradventure, superior to contradiction, defying sophistry—the brain and heart of the Christian Church of the seventeenth century.

I respectfully urge, Mr. Editor, that it is not in order for the Rev. Mr. Peters to marshal on his side the galaxy of scientists enumerated by him, inasmuch as most of them were persecuted with relentless cruelty by the Christian authorities of their day. It is, indeed, a perversion of evidence for a Christian minister to refer with pride to Galileo, for instance, whose glorious discoveries—as every reader knows—were made in spite of the Church, and who came near being burned at the stake in the interest of intellectual progress. As Professor Draper has shown us, the Church has endeavored in all Christian ages to stem the march of science.

Do not mistake your witnesses, gentlemen. You can not put Torquemada and Bruno in the same witness-box.

MATADOR.

New York, Jan. 13, 1892.



## MAN MERELY A MACHINE.

To the Editor of the "Evening Telegram":

ANENT the Ingersoll and Buckley discussion now going on in your paper, I would like to say how much I admire Mr. Ingersoll's intellect, and how pleased I am to read the sledge-hammer blows dealt to his infidelity by Mr. Peters. I am not "up" in theology sufficiently well to discuss the subject from a religious standpoint, but I had occasion not long since to ask myself the question, "How can any man doubt the existence of a Supreme Being?" I will tell you what suggested the question.

In the course of my business I was sent for to arrange a ball for the amusement of a number of "mill hands," and by way of entertaining me I was taken through the mills and shown the machinery. I saw these automatic machines that do away with the labor of countless hands, and are so perfect in mechanism that it seems as though they almost possessed human intelligence, and I was led to think thusly: This perfectly working conglomeration of steel and iron was worked out by a human intelligence; it is almost human in its motions; it could never have come together without the guidance of a thinking brain. Man is but a machine, endowed with brain and the power of speech. He is a machine, perfect in all its parts. If this machine of steel and iron requires a superior intelligence to put it in working order, how can any man doubt that there was an "Almighty" intelligence employed in putting together so perfect a machine as man and endowing him with life? How can any man who thinks deny the existence of a God?

CHARLES E. MILLS.

No. 1603 Broadway.

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JAY HAMILTON VS. INGERSOLL.

To the Editor of the "Evening Telegram":

EVERY man of independent spirit and active brain must feel gratified to think there is at least one influential organ of the New York press courageous enough to print both sides of a question which, like all theories or faiths, must be open to disputation.

Pastor Jay Hamilton, of Brooklyn, not only calls his opponent a "hyena," "a whipped cur" (prospectively),

“a vile person,” and “a churl,” but he uses the London slang term “Billingsgate” as a collective condemnation of Mr. Ingersoll’s use of the expression “an eternal penitentiary,” in reference to the received idea of a future punishment.

The intemperance of this diatribe shows there are still bigots in the world who would burn at the stake, were it in their power, such champions of human intellect honest enough to state their opinions in public. It seems to me—one of the smallest persons on one of the small globes floating in infinity—that this Brooklyn pastor must be somewhat narrow-minded and behind the times, to trot out the story of poor old Voltaire on his death-bed as a proof of Christianity.

The most experienced physicians are agreed that the majority of death-beds are attended by repose, of whatever faith the moribund may be, and that many are the witnesses of the decease of converts who at the last moment revert to the early associations of their childhood. Blacks, for instance, who have been excellent church-goers, have apologized in dying to Obi and Numbo-Jumbo for leaving their ancient faith. But the Brooklyn pastor seems to be absolutely ignorant of the fact that Buddhism and the Oriental Theology for thousands of years before Christ—still existing at the present date—have governed and governed countless congregations that outnumber Christians and heathens together as three to one.

Both Voltaire and Ingersoll have trusted too much to ridicule as a shaft, and in this, in my humble opinion, their own prejudices stand conspicuous. Prejudice is not overcome by laughter, and the only converts that missions can boast of are those enlisted by missionaries whose methods are governed by the purest humanity and that practical benevolence which actuated the precepts of the most lovable Man who ever trod the earth.

SPECK ON OUR STAR.

New York, Jan. 20, 1892.

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(Editorial, January 23, 1892.)

## JOURNALISM AND SECTARIANISM.

THE Rev. J. M. Buckley’s volley on the “Telegram” and other subjects will be found in this issue of this paper.

reproduced in full from the columns of the "Christian Advocate." It is long, and it speaks for itself. The "Telegram" publishes it as a matter of news.

Dr. Buckley's article does not call for any reply from the "Telegram." The reply on behalf of the "Telegram" has been already made by that portion of the public which every other good man except Dr. Buckley must feel bound to respect.

The liberality and fairness of the "Telegram's" course, as a non-sectarian purveyor of news and of views claiming the attention of intelligent minds, might hardly be expected to meet the approbation of a ferocious sectarian publication. They have been recognized, however, most widely and in the most substantial manner.

Not only has the circulation of the "Telegram" among the very best classes of people, including multitudes of the most conscientious and orthodox and devout, been immensely and permanently increased—numbers of the most eminent and most devout Christian ministers have liberally availed themselves of the columns of the "Telegram" cordially placed at their disposal. Many of these, and hundreds of letters from the highest sources, for which room could not possibly be found, have unreservedly indorsed the course of the "Telegram" as favorable to the spread of truth and beneficial to society, and as inspired by the true spirit of enlightened journalism.

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### "INGERSOLL HATES JEHOVAH."

SO THE REV. DR. BUCKLEY SAYS IN HIS REPLY TO THE  
NOTED INFIDEL.

No battle between Christianity and infidelity for many years has created such widespread and intense feeling as the controversy provoked by the attempt of the Rev. Dr. Buckley to boycott the "Evening Telegram," because it published a Christmas sermon by Colonel Ingersoll. To-day the "Telegram" publishes the reply of Dr. Buckley as given in the "Christian Advocate." From the tenor of the article it is apparent that Dr. Buckley has not relinquished his avowed purpose of placing a boycott on the "Evening Telegram."

This is the text of the reply:

THE "TELEGRAM" AND ITS ANTI-CHRISTIAN CONFEDERATE.

The Saturday before Christmas the "Evening Telegram" published a contribution entitled "Colonel Ingersoll Preaches a Christmas Sermon. The Brilliant Orator and Philosopher Addresses the 'Telegram's' Readers." The sermon was a tissue of falsehoods, with only two or three lines in truth, and these plagiarized from Christianity.

Finding the paper circulating in Christian families, in the ordinary course of our editorial duty—one branch of which is to defend Christianity from sappers and miners within and traducers without—we contrasted those falsehoods with the passages of Scripture which contain the principles of Christianity and its invitations and promises, conclusively showing the author of the Christmas sermon to be a libeler of the God of Love.

Concerning the "Telegram," the "Christian Advocate" said: "A paper which will convey such venom and falsehood against the Gospel of Jesus Christ into Christian families should receive no admission into the house of a Christian, Catholic or Protestant, or of a Jew; for if there be anything that this man hates more than Christianity, it is the Jehovah of the Old Testament."

The "Telegram" attempts to defend its action on the ground that "that sermon was printed because it was news; that it does not indorse all the views of Colonel Ingersoll; that it is printed for Protestants, Catholics, Pagans, and Agnostics."

Its defense is feeble. The sermon was not news, but consisted of the same utterances which have been worked over by its author for the past twenty years. This was not a report of some speech by Colonel Ingersoll on an important occasion, but was procured by the "Telegram" as a contribution. It sent these blasphemies, double-leaded and surrounded with every artifice which the press can use to make the poison palatable, into homes where parents were teaching the children the Christmas carols, to declare to those children that their fathers were teaching them a base deception and their mothers were instilling into them folly and falsehood, and that those parents are

themselves among the simpletons and feeble-minded of the world because they have believed the teachings of their parents before them — that pure Christianity means “Glory to God in the highest, on earth peace, good-will toward men.”

The “Telegram” did this without notice, without procuring a reply, and without a word to show that it did not indorse it, and with all the accessions adapted to make it impressive. Every copy sent by mail went into the house as an enemy might introduce a South American scorpion coiled in a basket of fruit.

It charges us with calling on the public to boycott it. We called upon Christian people to treat it as they would a butcher who would procure diseased meat and send it with the family order.

What the “Telegram” did would have been at any time grossly improper. To send out such matter from a man holding such an attitude toward Christianity at such a time, and call it a Christmas sermon, was an insult to every one of its readers whose knee bows at the name of Jesus. To divert attention from the ground of our charge against it, it has tried to induce ministers and other representatives of Christianity to take part in the discussion, but the character of the articles shows that it had no such arrangement made before.

It boasts that the public indorses it. The “public” is a vague word; the “public” “indorses” six-column reports of prize-fights and “full accounts” of dog-fights, the most salacious details of divorce cases, and the most vulgar violations of good taste. Even “the Christian public” is a vague phrase; for what has there been so absurd that some minister, whose capital is in pandering to ephemeral sensations, has not hastened to see his name in print, whether he knows what he is talking about or not?

If the “public,” in any proper sense of the word, indorses such an act as that of the “Telegram,” it is only better for it, because worse for the public.

#### THE ISSUE.

Colonel Ingersoll comes forward in a communication to the “Telegram,” in his own handwriting, to defend himself against the charge of uttering gigantic falsehoods. If he hopes to persuade any who are not ignorant of Chris-



tianity, and have ordinary powers of reasoning, he would have done better to remain silent. For reasons stated further on, we propose no reply to him, but intend to show how lightly he speaks of things he understands not.

“Now let us take up these ‘gigantic falsehoods’ in their order, and see whether they are in accord with the New Testament or not—whether they are supported by the creed of the Methodist Church.

“I insist that Christianity did not come with tidings of great joy, but with a message of eternal grief.

“According to the orthodox creeds, Christianity came with the tidings that the human race was totally depraved, and that all men were in a lost condition—and that all who rejected or failed to believe the new religion would be tormented in eternal fire.

“These were not tidings of great joy.

“If the passengers on some great ship were told that the ship was to be wrecked—that a few would be saved, and that nearly all would go to the bottom—would they talk about ‘tidings of great joy?’”

In this he shows that he knows nothing of the “Creed of the Methodist Church.” He has confounded it with the most extreme form of Calvinism.

Methodism, as taught by John Wesley—all the Methodism which ever existed, except a small section known as Calvinistic Methodists—was a protest against this. Methodism teaches that all are born with evil moral tendencies, that the Spirit of God enters every human heart, making it possible for every man to be saved, and continually drawing him thereto. This doughty champion is ignorant of this.

The illustration of the ship is very good; but not for his use. Christianity found the world sunk in heathenish vice and superstition and Jewish formality, with here and there noble exceptions. It was, indeed, like a great ship drifting before winds and waves, apparently doomed to go to the bottom. Christianity came, another great ship, well manned and officered with reliable chart and compass. It drew alongside the drifting, doomed ship and offered to take all the passengers on board and guarantee them a safe voyage to a most desirable port. Only those who persistently refused to leave the doomed ship were to be left behind. Is not such a message “tidings of great joy?”

To show that Christ did not come to bring peace, he says: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." In this, and what follows, Christ simply forewarns His disciples that in some instances their parents, in others their children, would resist their following Him, and they must not expect that they could be His disciples without enduring much hardship for him.

Now, as to the message of eternal grief.

He quotes this and several texts of similar meaning.

"And these shall go away into everlasting punishment, but the righteous (meaning the Methodists) into life eternal," and then says:

"Knowing as we do that but few people have been believers, that during the last eighteen hundred years not one in a hundred has died in the faith, and that consequently nearly all the dead are in hell, it can truthfully be said that Christianity came with a message of eternal grief."

When he puts into the text ("meaning the Methodist"), he gives an illustration of his ordinary style. The Methodists have taught from the beginning that all believers in Christ, whatever their name, receive the benefits of salvation. It was their glory that they required no man to hold any particular creed or form of opinion, provided he believed in God, the Father Almighty, and in Jesus Christ, repented of his sins, and tried to live a righteous life. The subscription required of its members is in the most general character sufficient to prevent false teachers from insinuating themselves. It would have been equally slanderous had he inserted Presbyterians, Baptists, Congregationalists, Lutherans. For they do not believe, and never did, that the saved are confined wholly to their own members. Even the Roman Catholics expressly disavow that.

That nearly all the dead are in hell, and that God is the keeper of an eternal penitentiary destined to be the home of "nearly all the sons of men," is an untruth of such monstrous proportions that it spans the universe.

"Suffer little children to come unto Me, and forbid them not, for such is the kingdom of heaven." By these words Jesus declared the doors to everlasting life open to more than half the population of the globe in all ages and lands from the first birth to the end of time.

"For until the law, sin was in the world; but sin is not

imputed when there is no law." "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

Here, then, are all who die before being mature enough intelligently, deliberately and willfully to reject Christ—which means much more even than many Christians seem to think—are saved. All who through arrested mental development remain infants, are saved. All who never heard of Christ, but live according to the light they have, in every land, are accepted by God.

Christianity teaches that whether the delay in Christ's coming be long or not, it is solely for the purpose of increasing the number of the finally saved. "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering toward us, not willing that any should perish, but that all should come to repentance."

In degrading the New Testament he endeavors to show that it is worse than the Old:

"In the Old Testament there is nothing about punishment in some other world, nothing about the flames and torments of hell. . . . The Old Testament gave the future to sleep and oblivion. But in the New Testament we are told that the punishment in another world is everlasting."

He has caught up without investigation the vagary that the Old Testament has nothing to say about a future life. It does say but little, since Jehovah, by special miracles, subdued His enemies and chastened His people for sin or rewarded them for obedience. But that the future life had a place in the thoughts is made clear by the translation of Enoch for special piety and the ascension of Elijah for special services.

The Psalmist prayed that he might be delivered from "men of the world which have their portion in this life," and said in contrast: "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness;" and affirmed that God would guide him with His counsel, and afterward receive him to glory. In Daniel it is expressly declared that "many of them that

sleep in the dust of the earth, shall awake; some to everlasting life and some to shame and everlasting contempt."

From these passages and others, as well as their traditions, by far the most numerous sect of the Jews held a future state for both the righteous and the wicked, though a few Christian commentators deny it to the wicked, both on New Testament and Old Testament grounds.

Does not this flippant traducer of the living and the dead know that John Wesley shook off the misconception that included the heathen under a general and indiscriminate law of condemnation, and in his sermon on "Living Without God," said: "Nor do I conceive that any man living has a right to sentence all the heathen and Mohammedan world to damnation. It is better far to leave them to Him that made them, and who is the Father of the spirits of all flesh, who is the God of the heathens as well as the Christians, and who hateth nothing that He has made?" Does he suppose the American people generally are so ignorant of the Bible as not to know that it expressly declares: "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye?" Does he not know the Bible teaches that the number of the finally saved will be as the stars of heaven, and as the sands upon the sea-shore innumerable, "out of every kindred, and tongue, and people, and nation?" Christianity teaches that Christ died for the whole world, that the Holy Spirit is given to every man, that none who have no light will be condemned, and that the test at the judgment seat of Christ will be applicable to any degree sufficient for responsibility.

Even those who reverently doubt, if they be true to the light which is in them, will be of the multitude that no man can number.

This doctrine, the future everlasting punishment of the incorrigibly wicked, he says, "is the infamy of infamies," because men are finite beings and time a finite period. Yet he knows that the gravity of an offense is not determined by the time it takes. Murder, one of the greatest of crimes, can be committed in a short time. One can betray his country in five minutes, acts of wickedness which can change the character beyond any means of restoration known to man, have been conceived and executed in a few

minutes. Is it "the infamy of infamies" where a just government promises all law-abiding people protection at every cost, and threatens incorrigible outlaws with destruction? He undertakes to say what it would be right for an infinitely wise God to do. His principles are those from which anarchism logically follows.

Though he says in this reply that he (Ingersoll) has "good mental manners," he also affirms that whoever believes in the justice of expelling from heaven and punishing those who persistently sin against all God's efforts and pleadings, "is suffering from at least two diseases, petrification of the heart and putrefaction of the brain."

This weak alliteration disappears in the presence of names, "the latchet of whose shoes he is not worthy to stoop down and unloose." Who believed it? Milton, as poet, patriot, scholar; Pascal, of mind and heart the peer of any man who ever lived; Elizabeth Fry, type of woman at her best in brain and heart; John Howard, the friend of the prisoners; Wesley, who gave his days to saving men's bodies from intemperance, vice and poverty, their minds from ignorance, their hearts from impurity and sin, to whose all-inclusive philanthropy nothing was trivial that would make men happier; Wilberforce, who gave himself to humanity, broke the chains from slaves without distinction of color; Michael Faraday, the father of modern experimental chemistry; Jonathan Edwards, with brain as great as ever America produced, yet ready to walk five miles at midnight, through the snow, to nurse the sick child of a poor man; Father Matthew, who consumed himself in his zeal to deliver his countrymen from poverty and drunkenness; Muhlenberg, who spent his days in doing good of every sort, and gave New York St. Luke's Hospital; Livingstone, who essayed to lift Africa into light, and died upon his knees after a life of heroism unsurpassed, praying to the Jehovah of the Old Testament in the name of Christ of the New Testament, and millions of men and women who have given their lives to the welfare of humanity—these all believed that deliberate, willful, incorrigible rejectors of God in Christ would be banished from His presence and that of His redeemed people.

Over one island in the sea of eternity Christianity leaves a dark shadow; but not one innocent or penitent soul is there; not one is there who did not choose death rather



than life; not one whom God could save without repudiating the essential distinction between sin and righteousness.

#### THE MAN.

What are the characteristics of the man who says such things in such a spirit? Colonel Ingersoll is brilliant, both as an orator and rhetorician. Of philosophy he has none; of logic considerable of the kind most useful before a jury, and least serviceable before a judge of the highest rank. In his professional career his logic has been used according to the necessities of the case which he had in hand, and he has been successful. Where logic fails, wit and pathos reinforce a feeble argument, so that he is a dangerous antagonist before a jury unless his opponent have resources similar to his own.

In his treatment of religious and moral questions his logic has simply been the servant of his passions and prejudices. To the realm of philanthropy he has seldom, so far as we are able to ascertain, applied himself. His popular lectures on religious subjects have been marked by a coarseness and blasphemy to which Thomas Paine never descended, and they have been particularly adapted to "split the ears of the groundlings."

Two or three Catholic priests of great ability have replied to him in kind (excepting the blasphemy), and literally pulverized everything of the nature of an argument he advanced.

The "North American Review" introduced him to another class of readers. It began by inviting Colonel Ingersoll to write an article, and Judge Jeremiah Black, the great Pennsylvania lawyer of the old school, to reply. It gave Colonel Ingersoll an opportunity to review the judge, denied to Judge Black an opportunity to respond, which he claimed to have been promised, and to the day of his death he declared he had been betrayed.

Then came Drs. Lyman Abbott, Henry M. Field, Professor Fisher, of Yale; Mr. Gladstone. Of course, many copies of the "North American Review" were sold. Professor Fisher moved on an intellectual plane so much higher than Colonel Ingersoll that it is doubtful if the latter could really comprehend, though he might apprehend verbally, what Professor Fisher said.

Dr. Field wrote in his usual elegant style and in a be-

nignant, almost paternal spirit, apparently entirely misunderstanding the nature of the man with whom he was contending. He might as well have stood in the Hay-market in Chicago and requested the anarchists when they were exploding their dynamite not to make a noise, as it was disturbing the nerves of the public.

Mr. Gladstone paid almost no attention to Colonel Ingersoll, but simply wrote an article in his usual magnificent style, fulfilling his contract with the proprietor of the "Review." Dr. Abbott made the nearest approach to a reply, and wrote with unusual felicity, but, not himself being prepared to maintain the ordinary Christian ground on most of the fundamental points of objection alleged by Colonel Ingersoll, there was no issue joined. Nor could any representative of Christianity have done better.

None of these able men could cope with him, for the same reason that Von Moltke, though the greatest general of modern times, would, in personal encounter, be as an infant in the hands of John L. Sullivan. No one can contend with Colonel Ingersoll who has any sense of reverence or any reputation for genuine sensibility to lose. Before the Nineteenth Century Club, of New York, he spoke, and was followed by the Hon. Frederick R. Coudert, who referred to his mother's religion, and also spoke about its being very easy to destroy. Beginning with the little child, he said: "The babe began by destroying his bib," and passed on to the magnificent building in which they stood, and said that it took months, and possibly years, to build it, to adorn it, to beautify it. "I will find a dozen men who, with a few pounds of dynamite, will reduce it and all of us to instant destruction."

When Colonel Ingersoll replied, he said:

"No doubt Mr. Coudert has the religion of his mother, and judging from the argument he made, his mother knew at least as much about these questions as her son. . . . One word more. The gentleman says that children are destructive—that the first thing they do is to destroy their bibs. The gentleman, I should think from his talk, has preserved his!"

These extracts are from the authorized pamphlet publication.

In all these discussions there has been ample opportunity to study the mental characteristics of Colonel Ingersoll.

In all of them there has never been a syllable to show that he has comprehended one of the least of the spiritual truths of Christianity, or had a feeling of reverence for anything larger or more exalted than himself; that he has any proper sense of the effect of his words; and he has practically declared that if his doubts of the existence of a God were removed he should care little or nothing for Him.

“You can not injure an Infinite Being, if there be one. I will tell you why. You can not help Him and you can not hurt Him. If there be an Infinite Being, He is conditionless—he does not want anything—He has it. . . . So do not trouble yourself about the Infinite.”

Among the long list of blasphemers he shows the least delicacy, the least sense of responsibility, the most hardihood and the most recklessness, takes the least pains to be accurate, makes the most unguarded and untrue statements, is most the slave of his words, most the creature of his moods. In deceiving the ignorant and the unwary, and tickling the ears of haters of all restraint who wish to live without fear of being judged for their deeds, he is wonderfully skillful. But in sound argument on religious subjects he is the least difficult to meet of the infidels of modern times whose assaults have made them notorious. This is owing to his being ignorant of many things of such a discussion and the reckless inaccuracy of his assertions.

In him the laws to prevent the circulation of obscene publications through the mails have found their most vigorous opponent.

In one of his recent diatribes he says

“As to the reclamation of inebriates. Much has been said, and for many years, on the subject of temperance—much has been said by priests and laymen—and yet there seems to be a subtle relation between rum and religion. Scotland is extremely orthodox, yet is not extremely temperate. England is nothing if not religious, and London is, *par excellence*, the Christian city of the world, and yet it is the most intemperate. The Mohammedans, followers of a false prophet, do not drink.”

He knows the history of the temperance movement; he knows that Christianity in this country has upheld it till most of the churches require total abstinence, and all denounce drunkenness. Probably he knows that those principles are spreading rapidly in Scotland and England.

Perhaps he knows that Mohammedan communities contain many that drink, and that many are addicted to hashish and other drugs more pernicious than alcohol. In this country, whatever Christians have done for temperance, has been done not only without his aid, but against his influence. Yet Colonel Ingersoll, who had the audacity to write the foregoing, wrote also this:

#### INGERSOLL'S EULOGY OF WHISKY.

"I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of night, the wealth of summer, and autumn's rich content—all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home' mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

St. Peter describes the style: "Great, swelling words of vanity, alluring through the lusts of the flesh through much wantonness. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he bought in bondage." We do not intimate that Colonel Ingersoll is a drunkard, but that he is in bondage to his own self-indulgent, reckless, arrogant spirit, and that he understands license but knows nothing of true liberty.

No other man who possesses such wealth of language would debauch it to such a service. Had he studied the Bible he hates, and his favorite Shakespeare, he might have written truthfully:

#### THE DIREFUL WORK OF WHISKY.

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by

a shadow as cold as an arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven.

“Drink it, and you shall have ‘woe,’ ‘sorrow,’ ‘babbling’ and ‘wounds without cause;’ ‘your eyes shall behold strange women’ and ‘your heart shall utter perverse things.’ Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for ‘at the last it biteth like a serpent and stingeth like an adder.’ For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may ‘put an enemy in your mouth to steal away your brains.’ And yet I call myself your friend.”

The New Testament describes the reverent doubter who longs for truth and certainty and for help in struggling upward, and tells the Christian to be ready ever to give a reason for the hope that is in him. To them it says:

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” And it gives him a prayer: “Lord, I believe; help Thou mine unbelief.” Of them it says:

“Him that is weak in the faith receive ye. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.”

But of proud, arrogant haters of the Gospel, Jesus said: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.”

He does not call them dogs or swine, but teaches that, as these will destroy what does not suit their appetites, and attack those who cast pearls before them, so it is in vain to try to lead such men to Christ. For they will but contradict, caricature, blaspheme, and denounce those who would save them.

#### INFIDELS AND THEIR WORK.

At all times since Christ came there have been unbelievers, many of whom have been bold and aggressive. In



modern times many of them have become Spiritualists, reacting from the extreme of unbelief to that of credulity. The most recent instance is Mme. Annie Besant, who three years ago was chief speaker for the infidel, and now adopts the humbug of Theosophy.

Many who before and up to middle life had been pronounced and aggressive infidels have later on become reserved, and even expressed themselves doubtfully about the positions of which they had been so confident.

And many have become earnest Christians.

One of the most famous and aggressive infidels of this century was Joseph Barker, a far abler man in argument, a greater master of forcible English, and little less of an orator and wit than Ingersoll. After meeting and vanquishing many conspicuous and several really able advocates of Christianity, and temporarily greatly promoting infidelity—though he never denied or threw doubts upon the being of God—Mr. Barker, while in the maturity of his powers, renounced infidelity and devoted the remainder of his life to undoing the evil he had done. He did this without any pecuniary motive, as he was a man of property and asked nothing of the Church.

We heard him in one of his debates when an infidel, and twenty-five years afterward when he had become a Christian. His death was remarkable for the clearest testimony to his faith in Christ. He called his eldest son, his lawyer, and one of his trustees to his bedside, and said:

“I feel that I am approaching my end, and desire that you should receive my last words and be witness to them. I wish you to witness that I am in my right mind and fully understand what I have just been doing; and dying, that I die in the firm and full belief of Jesus Christ, and in the faith and love of His religion as revealed in His life and works as described in the New Testament; that I have an abiding faith in and love of God, as God is revealed to us by His Son, Jesus Christ; and I die trusting in God’s infinite love and mercy, and in full faith of a future and better life.

“I am sorry for my past errors; but during the last years of my life I have striven to undo the harm I did, by doing all I was able to serve God, by showing the beauty and wisdom of the religion of His Son, Jesus Christ. I

wish you to write down and witness this my last confession of faith, that there may be no doubt about it."

His death occurred at Omaha, and the facts are made public by his son, Joseph Barker, Jr., who gives the names of Mr. Gilbert, his father's lawyer, and Mr. Kellom, his trustee, as witnesses.

Not an argument has ever been made against Christianity by Colonel Ingersoll that was not more accurately and concisely made by Joseph Barker, and in logical defense of his position he was much the stronger. Many of his points have lost their weight on account of the adoption of more consistent views of the relative authority of different parts of the Bible, and of the diversity and latitude of its style, than were then allowed.

Many similar cases of the renunciation of infidelity by its ablest advocates might be given, often brought about by the sorrows of life, and by the observations and experiences of the awful consequences of a loss of faith in God, moral responsibility, and a future life, viewed in contrast with some case personally known of the sustaining power of religion.

Meanwhile, the Church has lived on. The infidels of each age predict its speedy death. They die; Christianity lives, and never has showed greater energy or momentum than to-day. Its fundamental unity admits of organization; infidelity is always disintegrating, and Liberal Leagues, which such men as Ingersoll establish, are mere annual conclaves for shouting maledictions at the ever-increasing millions of the Christian Church.

It is the opinion of some that Ingersoll does a great deal of harm. While no doubt he does some, it is, in our opinion, much less than it would be if he were not so reckless and extravagant. Thousands of persons who are not roused to side for or against God, learning what orphans Ingersoll makes the inhabitants of the world, how he throws doubts over immorality, impeaches the goodness of God, if there be one, denies the freedom of man, and undermines conscience, shrink from the abyss to which he leads. Some have tried to follow, and make a scheme of life without God or any real expectation of a future life, but the effect upon their *morale* has been so bad that in desperation they have turned for help to the Gospel in some of its forms.

The harm that he does is chiefly in strengthening weak minds and wills bent toward vice or sin, and furnishing to strong minds with bad hearts materials for impudent repartees. To any one in or out of the Church who is not far from the kingdom of God, his spirit and sentiments would be so odious that they would as soon think of taking poison as to have any communication with him on the subject of religion.

## FINIS.

Private character has no place in argument; but mental analysis is essential to interpret a man's relation to faith. In self-righteousness Colonel Ingersoll surpasses the Pharisees and equals any fanatic that ever lived. This we prove by his own testimony. In an address before the Nineteenth Century Club, he says:

"My good friend General Woodford—and he is a good man, telling the best he knows—says that I will be accountable at the bar up yonder. I am ready to settle that account now, and expect to be every moment of my life, and when that settlement comes, if it does come, I do not believe that a solitary being can rise and say that I ever injured him or her."

This is what he says of himself. Unless he changes, when he appears before the bar, what he can truthfully say will be something like this:

"I was born where thousands of the best and most philanthropic people believed that there is a God, that He is the Father of all men, and that all men are brothers. I ridiculed their faith in God in an abusive, frivolous, irreverent manner. If I admitted that there might be a Supreme Being, I took pains to say that He could neither be 'helped nor hurt,' and 'that people need not trouble themselves about the Infinite.' Most of these persons believed that men are placed in this world to prepare for a glorious destiny, and rejoiced in the thought of an immortality of peace, love and joy. They were often tempted, but believed in God and Jesus Christ His only Son, and in a punishment to shun and a life eternal to gain; they struggled on, and tried to teach their children the sentiments that had been so helpful to them. I caricatured and denounced their faith.

"I was ever ready to sow the seeds of unbelief, and on

one occasion chose the Christmas season to ridicule the carols of faith, hope and love by slanderous the Gospel and declaring it a message of eternal grief.

"I despised and traduced the religion that contains the Sermon on the Mount, the Parable of the Good Samaritan, the Parable of the Prodigal Son, the Prayer of the Publican, and the story of the Penitent Thief. I eulogized whisky, and my portrait and name were the companion and encouragement of drunkards.

"The suicide fortified himself by my teachings, saying that if there was any hereafter he would have a better chance than he had here, and if there was none he would never know it. The more calculating criminals rejoiced in my teachings, and the publishers of obscene publications to be sent through the mails counted upon me as their defender.

"I did all this, and gave those from whom I took the bread of life only the cold stones of unbelief, to chill and sink them in despair, and the scorpions of my own venomous words against the Church of Christ."

Yet such is the state of this man's mind that he says: "I do not believe that a solitary being can rise and say that I ever injured him or her!" The wisdom of Jesus characterized such a mental and moral condition: "If the light that is in thee be darkness, how great is that darkness?"

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(January 25, 1892.)

## COLONEL INGERSOLL'S GOOD WORK.

ATTACKS UPON ORTHODOXY DEFENDED BY A UNIVERSALIST DIVINE.

THE worshipers at the Second Universalist Church, East 127th Street, listened to a discourse of unusual force and interest yesterday. Rev. J. M. Bartholomew discussed at length the Universalist view of the great controversy provoked by Colonel Ingersoll's "Christmas Sermon."

"'Christianity has not brought tidings of great joy, but a message of eternal grief,' wrote Colonel Ingersoll in his famous 'Christmas Sermon' in the 'Evening Telegram,'" commenced Dr. Bartholomew. "'These are mountainous lies, and the paper that publishes them should not be

allowed in the families of Christians,' writes the Rev. Dr. Buckley, defender of the faith that styles itself evangelical. Thus the quarrel between Colonel Ingersoll and the friends of orthodoxy began. Other defenders of the faith flew to arms, half a dozen lances were put in rest, and a fierce attack made upon the daring critic of the traditional belief. For many years Robert Ingersoll has been hurling the shafts of his rhetoric and ridicule at Christianity and the Christian Church. I have watched the campaign and noted the objects of his wrath.

At last Colonel Ingersoll begins to discriminate. Less and less frequently he speaks of Christianity broadly; more and more he refers to the orthodox creeds as distinguished from liberal Christianity. What is the gain in changing his quarrel with Christianity to a conflict with that aspect of Christianity known as orthodoxy? Let us see. We will assume without discussion that Colonel Ingersoll operates the largest factory for making skeptics and infidels that is now being run in this country. How does he do it? To answer that question I shall have to explain what to many will be a revelation, a startling disclosure. We have known that for four generations the old theology of John Calvin has driven thousands of men out of the Evangelical Church into the liberal ranks. Still, they have been saved to religion. But what is this I read? Calvinism of the old school described by a celebrated orthodox theologian as a theology prolific of doubt. Large masses of men, however, have hitherto heard only one side of religion, and if nothing had disturbed them they would have slept on in the peaceful serenity of true orthodox believers. But Robert Ingersoll comes to the front as the champion of infidelity. He arraigns Christianity *in toto* as a heartless and irrational system. He pours his contempt upon the God of that Christianity for what he regards as hideous moral deformities. He heaps abuse upon the Bible as a whole. He loves to dwell on the things in the Old Testament history that, judged by a nineteenth-century conscience, are barbarous. He loves especially to hurl his shafts at the doctrine of endless punishment; to arraign God as the arch-tyrant, a sort of infinite Nero, reveling in cruelty. Well, if that which he criticises is Christianity, what is there left but infidelity? So men reasoned, and so the army of doubters was increased.



“To-day Robert Ingersoll has taken a new tack. Since the apostles of the Higher Criticism have begun their crusade against the inerrancy of the Bible, since the larger hope has found so many advocates in all sects, he can not continue to ignore the fact that there is a Christianity that is not touched by his criticisms, and so he has turned his batteries upon orthodoxy of the old Puritan type. He says, ‘if the *orthodox* creeds be true, Christianity was, and is, the bearer of a message of endless grief.’ ‘But,’ he adds, ‘the Universalists deny that such was, or is, the real message of Christianity. They insist that all are finally to be saved. If that doctrine is true, then I admit that Christianity came with tidings of great joy. Personally I have no quarrel with the Universalist Church. I have no quarrel with any creed that expresses hope for all the human race.’ Colonel Ingersoll must go further than that, and say he has no quarrel with the majority of the Congregationalist Church of England, and with such prominent men in the Episcopal Church as Canon Farrar, Bishop Brookes and Dr. Bridgeman, together with the vast multitude in all the sects that privately cling to the larger Hope. Well, then, here is a very considerable part of the Christian Church with whom Mr. Ingersoll has no quarrel. If he shall now confine himself to the errors of Latin Christianity while he publicly concedes that the renaissance of theology in the nineteenth century has developed aspects of the Christian faith that are worthy of any reasonable man’s respect, it may be possible to save his converts to religion though they be lost to orthodoxy.”

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## THE “TELEGRAM” INDORSED BY ITALIANS.

“Il Progresso Italo-Americano,” of this city, devotes two columns to the Buckley-Ingersoll controversy and the “Telegram.” It says:

“For some weeks past a bitter controversy has been in progress which is decidedly interesting to Italian readers. The battle is between metropolitan ministers and Colonel Robert Ingersoll, the famous infidel, and arose from an article by him on Christmas that was published in the columns of the ‘Evening Telegram.’

“Dr. Buckley, a Protestant minister and director of the

'Christian Advocate,' felt aggrieved at what he conceived to be an attack on Christianity. Not having the power to burn Ingersoll and the editor of the 'Telegram,' as his predecessors did with Giordano Bruno and with Miguel Servetus, he contented himself by proposing to use the most ignoble, the most illiberal and cowardly weapon which is a disgrace and a dishonor in modern disputes—the boycott.' In short, he called upon the public to boycott the 'Telegram.'

"The 'Telegram' could have replied to Dr. Buckley, but it did not do so. In a broad spirit of impartiality, which shows the ability with which it is conducted, and thorough journalistic methods of the paper, it threw open its columns to the adversaries of Ingersoll, and the controversy became general. Thus from this Christmas episode has arisen a question of philosophy and religion, discussed by Christians and Ingersollians."

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(January 30, 1892.)

### FROM PRIEST TO INFIDEL.

FATHER YOUNG ANSWERS INGERSOLL'S UTTERANCES AT  
THE UNITARIAN CLUB DINNER—RINGING WORDS  
FROM A PAULIST.

To the Editor of the "Evening Telegram":

I HAVE read your report of Mr. Ingersoll's speech at the dinner of the Unitarian Club. He has given us in it his theory or "idea" of religion, past, present and, as he hopes, to come. He has also told us what is his idea of the universal prevalence of religion of one kind or another in the world. He has pictured for us his idea again of the rise, progress and fall of the notion of God: how there came to be many gods, and how civilization and the diffusion of human knowledge has reduced the number to one. And, strangely enough, in flat contradiction to his high opinion of civilization and book learning, this one God is a thousand times worse than all the rest put together. So, as he is quite sure that man fashioned for himself the best god he could to suit the times and his own cravings—his "wants," as Mr. Ingersoll puts it—he also fashioned the God of modern civilization, which proves that our civilization wants a very bad god indeed.

If that be true, then our boasted civilization, in fashioning the worst of all the gods, is the worst of all civilizations that ever existed. Brother Ingersoll may not be a very good logician—I do not think he pretends to be, judging from his utterances—but, at least, he ought to know enough to see that the conclusion of my syllogism is just, and not to be overturned by any rhetoric.

It seems also that, since mankind, “in every direction and in all departments, has been getting more and more information,” they have begun to discover a curious and absurd fact—viz., that this one God, real or imaginary, is responsible for all the troubles of the world, Mr. Ingersoll’s own included. He was good enough to unburden his mind on this occasion, and own up that even he had his troubles. He owned to having a good many, too. The greatest and most poignant of all his troubles, apparently, was, that if it should happen he was mistaken in his “idea” how the notion of God came into men’s heads, and that, in believing in one God, they have hit on the truth—how in the name of common sense can He be such a monster, as in Mr. Ingersoll’s opinion He must be?

#### GOD AS INGERSOLL SEES HIM.

If God exists, He ought to be good and just and loving. If a man must believe in God, he ought to believe in a good one; but it seems man just delights in believing in a God who is a cruel monster. One thing, sure, if He exists, there is a count against His being anything good or just that is credited to Him. He has made a world that is full of pain, sorrow, crime, ignorance, sickness, and death. He can go on living up in heaven, perfectly happy Himself, able to stop all this misery, and won’t do it. How can such a being be happy? How can He be wise? How can He be good? Mr. Ingersoll knows that is impossible. He is evidently deeply troubled that everybody else doesn’t know that, too. This God looks down and sees a “Niagara of blood” going on; whole nations slaughtering one another; but He himself is mighty careful to keep clear of being shot and killed in the fray.

Isn’t that the style of this “honest” critic of the Maker and Lord of the Universe? But let us be fair and give him due credit for the honesty he professes, although I would like to remind him that true gentlemen never go

about assuring people that they are such. If he thought there was a God, he certainly would not venture to ruthlessly blaspheme Him by such horribly irreverent ridicule, nor causelessly wound the feelings of those who do believe in Him. I have heard that he is one of the kindest-hearted of men. No. His idea must be correct. God is only an imaginary boggy. There is no God upon whom to throw all the responsibility for the world's crimes and miseries, etc.

#### COMPARED TO A SURGEON.

Then why does he say anything about it? Because he (Colonel Robert G. Ingersoll) has a great mission to fulfill. He has to perform a dreadful surgical operation on mankind. He has to cut out a cancerous growth from men's minds—the belief in God—and, like a good surgeon, he doesn't go mincing about, but cuts quick and cuts deep, saying, with the surgeon, "I wouldn't hurt you, my dear, for the world, but I must cut."

In his great love for humanity, suffering from the cancer aforesaid, he wants to bring home to us the other alternative. There is a Niagara flood of blood and sorrows, etc. And you, my brother men, are responsible for all of it, and are as unjust as you are foolish to be throwing the responsibility upon God, angel, devil, anybody, but your own stupid, ignorant, uncommon-schooled selves. The quicker you come to a deep sense of this responsibility, and quit trying to pitch the damnable load upward toward heaven to a God who isn't there, the better for yourselves. The higher you throw it up, the heavier it will fall back upon your own heads. Now, if I didn't think Mr. Ingersoll, reading thus far, would surely say, "Father Young is fair, and interprets my thought to a dot," I'd like to stop right here.

#### HIS "WORD OF HONOR."

It is plainly his opinion, as he says, that the world can very well get along without any such an imaginary God. He is quite sure he can. He gives his "word of honor" that he "doesn't see what God can do for him or he for God." Which shows he is ready to take his own share of the responsibility. "But, oh! my dearly beloved Unitarian brethren, you who have done so much by your superior Boston intelligence to show man in general, and particularly

the American man—the biggest man in creation—what a fool he is to believe in any such a being; even you can not but own that this is a weary world, and full of wrong, so desperately unlovely, so discouragingly ignorant and superstitious, that even I myself, Colonel Robert G. Ingersoll, sometimes wish I had never been started out to travel over the blood-stained pathway of the only life it has to offer.

“It is too bad that such a superior being as I am should not have been allowed to travel in the sun or Jupiter, or in some much more worthy planet. You see how little even I can know here. In a place more fitted to my great capacities a fellow like me might have had a better show. This world hasn’t done me justice—because it can’t. It isn’t big enough.”

#### HOLDING UP THE MIRROR.

Now, if I thought my other readers would condemn me as caricaturing Mr. Ingersoll undeservedly, I would take it all back, beg his pardon, and shut up. Somehow, I can not resist the opportunity of letting him “see how it sounds,” and of holding up to his face just enough of a mirror for him to “see himself as others see him,” hoping “it may from many a blunder free him, an’ foolish notion.” But let him proceed:

“Brother Unitarians, there is too much ignorance in this world; but it ought not to be. I ought to know; you ought to know. Everybody ought to know all there is to be known. ‘We ought to know the relation and the cohesion of things.’ Even I get the headache, the stomach-ache, the heartache, and divers other pains, and I don’t know where they come from. I ought to be free from all pain and all sorrow. You ought to be free from them. Everybody ought to be free from them. The word ‘pain,’ or any word like it, ought never to have been in the dictionary.

“It would have been better for the world now if the first man who started having pains, or spoke the word, had just been told right then and there, we won’t have it. Keep out of our way; it’s catching. And then I have got another very bad trouble, indeed—that’s death. Even I have got to die. You must die. See what we get by living in such a world as this. Living? It seems to me it is only a world to die in. So I say again: the first man that



tried to die should have been prevented by law; for death is terribly catching. He died, and then everybody caught the disease, and it seems incurable.

#### GOD LEFT OUT OF THE TEACHING.

“Now, just here, I, the orator of the occasion, ‘whom you have honored yourselves by inviting,’ am going to tell you something you don’t know. All this fool world has been believing that it is God who sends all this misery upon it. It isn’t so. It’s all due to lack of civilization and common schools, with the belief in God left out of the teaching. Get to know all you can, and you can civilize away pretty much, if not all sorrow, pain, misery, crime, etc., etc. I’ll say at once—all! There, and I think I am generous, and a benefactor to my kind. People have been blaming God for all this, and making themselves very miserable over it. So would I, if I believed in Him; but now you see it is all their own fault. Now you know where the trouble comes from; your eyes are opened, and lo! I and you are on the road to happiness.

“Civilization and common schools, to which no sectarian teachers need apply, as the Hon. John Jay, the Methodist preacher, James M. King, the shade of Dexter A. Hawkins *et al.*, put it in the new Sixteenth Amendment to the Constitution of these United States, ever glorious and free to all except sectarians—civilization and common schools will do the business for us and wipe away every tear. Did I say every tear? Well, almost every tear. I am quite sure about the pains and sorrows and crimes, and all that, but as to the tear that falls into the new-made grave of the loved and lost—excuse my emotion, gentlemen, I am a man of keen, tender sympathies—I can not promise you nor myself that any civilization or a world full of common schools will hinder either the cause or the flow of that bitter drop; neither would I have them do so, even if they could.

#### FRIENDS OF GOD.

“As I said to you, ‘Life feeds on life.’ I am deeply troubled about that fact, but it is so. The big and the strong live on the little and weak, and the little and weak live on the big and the strong. Fleas, for example, live and feed on man; and the worst fleas are those which religion has begotten. They are to be found in the Roman

churches, the churches of that religion which has built itself up on the belief in God. If we could shut up the mouth of that Church, it would be short work with the rest. Catholics are now about the only faithful, uncompromising friends God has got to-day. They will give their last dollar to save their children from losing their belief in Him.

“But we have a little game on that will fetch them. We’re bound to get rid of this belief in God. You must begin with the youngsters and bring ’em up so. The game has worked mighty well in France, and it is going to work well here. Do you want to know why the Sixteenth Amendment is proposed, which will hinder the name of God and all religion from being mentioned in the public schools? Do you want to know why the names of the Episcopalians, John Jay and Bishop Coxe; the Methodist preacher, James M. King; the Baptist preacher, Robert S. MacArthur; the Presbyterian preacher, John Hall, are all on the list of petitioners, and not the name of a single Catholic or infidel—though we infidels are all in it to a man?

“Brothers, perhaps in the days of your callow youth you have read the fable of the monkey, the cat, and the nuts in the fire. That is the story of this amendment. We are the monkey. The Protestants are ready to sell out God at any price to put the Catholics in a hole. But to get back to our fleas. I said, ‘Life feeds on life.’ I can not keep my own life without sacrificing the lives of lots of animals and vegetables. But then I see there’s no other way for life—the kind of life we have in this world—to continue and spread itself. And as this is the only world I have to travel in, I will swallow my trouble and not quarrel with the staff that supports me on the way.

#### DIE THAT OTHERS MAY LIVE.

“Neither will I be such a fool as to quarrel with death. Without death there would be no spread of life. Suppose no fruit dropped from any tree, no animal or man ever died and got out of the way, and everything lived right on; the whole world would have been choke-full long ago, and then there wouldn’t be any place for ME; and supposing I did manage to get in, then certainly there wouldn’t be the smallest chink left in creation for any-

body else to edge in. Therefore I go that others may come. I die that others may live. We can't absorb all the good that's going. Good is prolific. Other beings have got to come and get their share of life, and we who live must do for them what our forefathers have had to do for us—get out of the way and let others enjoy the boon of life.

“If there's a God who made that arrangement, then in that I own up He is a good God, and death is one of the best things He contrived for the everlasting continuance and spread of the good of life. If there is a way to continue life in another fashion after death without being in anybody's way, I'll be glad.

“So that tear must fall, brothers, into the grave, as it ought to fall, for love is as true as life and stronger than death; and men must die and love must weep for the dead. Blessed be death that causes such tears of love to flow! I thank Thee, God, if Thou dost exist, and art the author of such love and such tears that surely will fall upon my grave!

“What is that you are pleased to remark, Brother Unitarian? That ‘if I admit one tear of sorrow to be good, I must admit all suffering in the world on the same platform? Thank you for nothing. I'm here to-night to talk on the Ideal and to give you people some ideas, and that's one of them. Of course I have traveled a little in this world and read a few books. I have talked with men who knew almost as much as myself, and I have come to the conclusion that the biggest things in this world—the things which have kept the physical world and the moral world in order—are the throes of Nature and the sufferings of man.

“Speaking of the throes of Nature reminds me of a pretty little story I told you about God and the atmosphere; and what a monster I made you think He must have been not to let it rain in Russia when He knew there would be a famine, and babies would die on the breasts of their dead mothers.

#### JUMPING OVER A SUNBEAM.

“‘Bob,’ said an old lawyer to a young one, ‘if you want to be successful with your juries, don't let them think. You do all the thinking. Play the bell-wether and lead the flock of sheep. Jump over a dusty sunbeam

shining through a knot-hole in a fence, and they'll all take it for a fence and jump after you, every one of them.'

"How loudly you applauded that Russian atmosphere—argument you thought it was, but it wasn't; it was only a dusty sunbeam. I'll show you how.

"Look here, sonny,' I say to little ten-year-old, 'what would you think of a man who knew that by just writing his name on a piece of paper hundreds of thousands of the best men in the country would be killed and hundreds of thousands of graves would be dug to bury them in, and the land would be covered with hospitals, full of sick and dying men, and thousands of happy homes would have only widows and orphans to live in them? You don't think there ever was such a man as that, do you?'

"No,' says sonny, 'I don't believe there ever was such a man.'

"But just suppose there was,' I'd say; 'he must have been an awful monster. Don't you think so?'

"Yes, indeed,' says the ten-year-old; 'but then I'm sure there never could be such a monster as that.'

"You see, brothers, how I played bell-wether to that innocent little lamb, and how he followed me when I jumped over the dusty sunbeam. For there was just such a man, and no monster, either, but a wise and good man, and his name was Lincoln. Now you see how I did the thinking for you, that the Russian atmosphere was a solid fence-rail, and how all you silly sheep jumped over it after me.

"There is plenty of such wholesale and retail suffering in this world, but in all his sufferings man is no less the better for them. If there hadn't been any suffering in the world, good heaven—if there is a heaven—what a world full of criminals we would have had. I'm honest. I hate crime. I'm a lawyer, and I vote for suffering every time, for criminals. I believe in justice, and ample justice, too, served hot. This world must be kept in order. And the suffering of punishment expiates disorder and brings back the equilibrium of things.

#### THE GREATEST AND NOBLEST.

"I'm a moralist. Who are the greatest, noblest men and women that ever lived? Those who have suffered the most. There's no denying it. It is the tear, Brother

Unitarians, the tear of grief, freely accepted and freely shed for others, which has baptized all heroes. Sacrifice is the measure of all greatness, and sacrifice is only suffering voluntarily accepted by a free man. This world can not afford to live without its heroes of suffering. If you banished suffering and the glory it has brought to the human race, I would just pack my valise and, when the balloon starts, travel as far out of it as I could go.

“Fix up things so that they won’t grow any more Sisters of Charity or Little Sisters of the Poor, and the likes of them, because there would be no more suffering for them to alleviate, no more orphans for them to nurse, no more anguished hearts to comfort, no more forlorn, old, dying, diseased, disgusting, homeless and friendless wretches to feed and clothe, to pat on the cheek and kiss to sleep, and therefore no need of their imposing upon themselves such sufferings and privations for pure love’s sake, as they must do all this; then I, for one, would vote that this world do now adjourn *sine die*.

“‘Labor without rest. Suffer without consolation. Die without honor.’ That’s the motto I saw in the house of the ‘Friends of the Homeless’ in West Fourteenth Street. It just took my breath away.

“Take man in the long run in a wide field, and his opinion always comes out a safe ticket to truth. Now mankind has always rendered homage and worship to great misfortune and grief. I travel on that ticket, and it reads thus: ‘For the under dog, every time. Man always inclines in favor of the conquered, and misfortune has greater charms for him than victory. If that Bible story be true, then Moses, dying alone on the mountain, looking over to the land of promised glory and plenty he was not allowed to put his foot on, after working for it all his life, is a sublimer picture than the great law-giver coming down from Mount Sinai with the radiance of the light of heaven lingering around his head. What were the sublimest moments of existence for Julius Caesar and Abraham Lincoln?

#### MISFORTUNE IMPRESSES MORE THAN VIRTUE.

“Misfortune impresses us much more than even virtue. In its sight off come our hats, as if in the presence of something consecrated. There is no majesty like the majesty of a great grief. All men are born brothers. They don’t



keep so. What is the worst enemy to this equality? Prosperity and fame. What binds men together with the strongest fraternal bond? Suffering and misfortune. Do you care for true heroism and grandeur? Go, suck at the breasts of pain. That suffering child has mysteriously acquired the manliness of youth; that youth the maturity and gravity of manhood; that man the strength of a hero; that hero the sanctity of a saint.

"We can't put out the light of that fact, brother Unitarians; and that is the why and the wherefore that this world is so truly great. The good and the innocent, too, suffer for others. That's why all the world fell prostrate at the grave of Father Damien. And the holy suffer for the guilty; that is why the sign mankind has set up for adoration is the sign of the suffering of the greatest, the most innocent of all beings that ever trod the earth—the sign of the cross. The All-Sufferer is the All-Brother.

"Be good, but be good for something. Anything that doesn't wear out and suffer loss of itself in body or power is good for nothing, and of no use to anybody. That's why I brag on this world. It's good for something, and all in it wears out to prove its usefulness. If the billions of big worlds rolling away there up in space were all filled with goody-goody good-for-nothings, who couldn't wear out nor suffer the least disequilibrium in the balance of their nature, they would all be outweighed by one human tear of love and grief.

"But when I look around and see so much cruelty, wrong, and sin—murders, lies, adulteries, and worse—I'm stumped. I own it. These things are troubles to me, my brethren—great troubles. I'd like to advise God, if He exists, to get rid of them, anyway. What do you think He would say to me? He would tell me I was a fool if I thought He could make a stick with only one end. Don't you see the point of my remark, not of the stick? Excuse me. I am obliged sometimes to wake up a dull audience with a question.

#### NO UP WITHOUT A DOWN.

"God would say, 'I can not make up without down. I can not make men who can freely do good without giving them the power to freely do evil. Isn't right a good, and isn't wrong an evil? Can you make a right, or think of

one, that has not an opposite evil of its own? You had better go down and look in your dictionary, Mr. Ingersoll, and if you can find any such a right, just come up and show it to Me, and then, with your assistance, I will build a world to suit your "idea." And if I said to Him, 'Please, good God, if you must give men the power to do good and evil, right and wrong, then stop them the minute they want to do wrong. You've got the power. See how easily you could clear this wretched world from all its cruel crime and save your reputation from being blackened by the likes of me.' He would just laugh at me, and tell me to go back to the Unitarian Club dinner and repeat my own words.

"Didn't I say, as you remember, 'Man acts only because he wants?' Those are the words I'd have to repeat. Give a man no wants, no desires or needs, and then see how much good or right he will do. 'Now,' says God, 'that is just what I have done, and done well. I have given man lots of wants, the very strongest kind that ought to lead him to do right every time, and never to do wrong. I have put a want in man's soul to be like Me—to possess all good, and to know all truth. And it works admirably. It makes the best kind of a world. I don't fear for my reputation on account of the result.'

#### RELIGION OF FREEDOM.

"If I were fool enough then to remind Him that there were lots of men who did not show much sign of having such good wants, and used their power to fill up the world with misery by wanting to act like the devil, and not like Him, He would tell me to repeat some more of my words; this sentence, for instance: 'I am not so much for the freedom of religion as I am for the religion of freedom.' 'Mr. Ingersoll,' He would say, 'the biggest thing I ever gave to man was his freedom to do right or to do wrong. There may be many who use that freedom to do wrong, nevertheless, all they do is nothing but a shadow in the picture of freedom made by those who do right. As every up must have its down, so shadows are necessary, or there wouldn't be any picture. The picture of truth, for instance, is never so bright and clear as when men like you throw in the shadows. Will I punish those who freely do wrong? Certainly, so would you. Violated order must

be restored. Punishment for wrong-doing is equally demanded by justice as reward for right-doing. Will I punish them justly? Yes; and I will also do what man will not do. I will be as merciful as I am just.'

"If I went on to say, 'Men complain that you are a cruel God, and have made a hell of everlasting and painful punishment for evil-doers,' what do you think He would say to that? Just this: 'Justice sits enthroned as glorious and true and lovely in hell as in heaven. My punished creatures want justice, and want it as everlasting as the blessed in heaven want it, because both in their own deserving capacity want Me. All beings want Me. And I have not created, nor ever will create, one being that shall not have Me from eternity to eternity.'

#### ONLY RANT.

"Ascend into heaven, I am there; descend into hell, I am there. Take wings in the early morning and fly to the uttermost bounds of creation—there is no place where I am not nor where any one shall not have of Me "what he should have." The worst of evil-doers whom I must punish in the lowest hell shall receive no more punishment than he justly deserves and fully accepts—sinking his whole being and all its desires into the embrace of My supreme love, everlastingly worshipping My justice and bound to Me with ties of eternal gratitude for My mercy, which is as great, as tender, and as enduring as My justice is pure and strict.

"He has lost My heaven. No one can lose it who has not freely given it up and taken that lowest state of existence which now you can not know about any more than you can know what heaven is, but which, compared to the blissful state of heaven, must be spoken of as a state of everlasting pain; and, if you will, as My words report it, as the pain of fire, or mankind would not have as intense a conception of either place as would lead them in their present condition of ignorance and weak will to do what honest reason demands they should do to gain the exalted state of heavenly existence or fear to lose it. When you rant about the motive of fear as unworthy of Me, you rant, that is all you do, Mr. Ingersoll, you rant. I draw men to Me with the cords of Adam, the greatest love and the

greatest fear. I made man, and I know what is in him and how to treat him. I am God, and my speech is wise.

“ ‘You seem to think this world is good enough heaven for you or for any man. You must think so, if you do not believe in Me. But compared to My future heaven of reward, this world existence is hell, and if you couldn’t get out of it forever and ever and rise to a better one, where your yearnings to know all truth, possess all good, and behold all beauty could be fulfilled, it would be an everlasting hell that no words could so well describe as to call it “fire.” You have hit on the right religion, Mr. Ingersoll, the religion of freedom. That is the religion which must end in either heaven or hell.

#### THE GIFT OF LIBERTY.

“ ‘Above all possible gifts I have bestowed on man, stands the gift of Liberty. So wondrously worthy is that gift that it shall be owned in eternity by both the dwellers in heaven and in hell, that, though one or millions chose the latter because they were free to choose, it is better than if I had created man an intellectual and moral slave, a being who, on that account, could no more fit himself for a higher destiny than a dog or a hog.

“ ‘You ridicule the term “fire.” Are you quite sure that you know what you are talking about? Suppose that the choice had to be put before an unborn child, to come into the world with all the senses developed to their highest capacity, or to be born blind and deaf. In his mother’s womb it is of course absolutely impossible for him to know either condition. He can not appreciate the bliss of the one or the pain of the other. He is told that his free acts will and must determine the result.

“ ‘What would you think of his God, who created him, if He should fail to tell him of the life-long loss, of the life-long pain and torment, of the life-long “fire” which will consume him, vainly longing for the forfeited joys of sight and hearing? What ought you to think of yourself who would have the hardihood—for which he would curse you forever—to stand up and “put out the fire,” deny the torment, make little of the loss and the pain, and ridicule the friends of the unborn man for using such language to deter him from acts that would cost the damnation of his whole life existence?

“ ‘ Mr. Ingersoll, you know not of what spirit you are. If you and the likes of you could succeed in banishing those words of warning and “ put out the fires of hell,” as you say, in men’s minds, you would light a fire on the earth that would consume it in the flames of iniquity. And you? You would be a worse Satan and robber of heaven than man or God ever cursed.

#### HEAVEN MAN’S NATURAL DESTINY.

“ ‘ You are constantly asserting that no reasonable man can believe in hell, because it demands of him to believe what contradicts Reason. This is not so. The positive punishment inflicted in hell upon wrong-doers will be no greater and no longer than the dictates of reason demand should be endured in order to satisfy pure justice, to expiate their crimes, and restore the order they have violated. If any one passes from this world into hell’s lower state of existence, and stays there forever, it is because he has not done what he could have done to gain heaven’s higher and more perfect state. He who gains only hell gains just as much eternal reward as his works call for, and as much as his nature can hold, and no more. What he loses forever, and what that loss costs him, you evidently never heard of.

“ ‘ The trouble with you, Colonel Ingersoll, is that all you do believe in is hell. You believe in man getting only his just deserts, and no more. How, heaven is a place where a man, who lives and labors for it, gets immeasurably more than his nature calls for or his works deserve. Heaven is more than the natural destiny of man; it is a supernatural destiny which I, of my superabounding love, offer him. But he must work on supernatural lines, do works of supernatural merit, and ask for divine help to perform them, all of which costs him the pain of effort and the suffering of self-sacrifice, or he will not get there. You never heard of that, did you? I thought not. You are very ignorant, and have, indeed, not traveled very far.’

#### AT THE “ SHUT UP YOUR MOUTH ” PLACE.

“ Now, brother Unitarians, I want you to look into my face. It is in the face of an honest man; if I do say it for the —th time. What do you think I could have to say to God after that? As I told you before, I have traveled but very little—only in this world—and it seems to me that I



have come at last, in the course of my travels, to the 'shut up your mouth' place. I reckon myself a pretty smart fellow; sound in wind and limb, save a slight touch of that infernal disease called 'megalomania,' invented by Charles Dana, of the 'Sun.' I felt that disease coming on when I subpoenaed Moses and the Prophets, and bullied them, after my usual style, in the witness-box.

"After that Catholic priest, Father Lambert, counsel for the defendant, had had his talk out, I found my head wasn't quite so swelled. I'm honest. I don't know everything. 'It is a good deal better not to know so many things as to know so many things that are not so.' No counsel fee for that opinion, because it is another fellow's. But there is one thing I do know, and I'm ready to swear to it—the Calvinists never went to school to God. They know no more about heaven than they know about hell, and they know next to nothing about the way to get to either place. There, you have my affidavit. Signed, Robert G. Ingersoll."

ALFRED YOUNG.

House of the Paulists, New York City.

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(Editorial, January 6, 1892.)

## CONTROVERSY WITHOUT UNKINDNESS.

THAT the popular curiosity to hear Colonel Ingersoll's cumulative reply to his critics has caused an immense demand for this issue of the "Telegram" is a manifest fact. The "Telegram" records the fact as a matter of news.

So far as the matter of theological opinion is concerned, the colonel, like our friend Dr. Buckley, speaks for himself. The "Telegram's" columns are hospitably open to him as they have been to Dr. Buckley, and to any one who had any views or statements to present, within the limitations of earnest but kindly controversy.

To-day's letter from Colonel Ingersoll is probably the most notable contribution that he has made to controversial literature. It is marked by his usual style of rhetoric and tone of good temper. In this one paper Colonel Ingersoll attempts to reply to the Rev. Drs. Talmage, De Costa, Peters, Hillyer, Haldeman, Jay Benson Hamilton, Hollo-

way, Tyler, Buckley, and Deems, besides Dr. Field, Mr. Gladstone, and others.

Certainly the "Telegram," when forced to open its doors to this discussion, mainly by Dr. Buckley's attempt to boycott it for printing Mr. Ingersoll's "Christmas Sermon," had no anticipation of the extraordinary dimensions and character that it would assume. In many respects it has proved most notable. We should be sorry to believe that it has not achieved good results. We believe that many of its results have been good.

It has taught mankind that the field of theological controversy can be cultivated without the harvesting of a crop of bitternesses and hatreds. To this end the "Telegram" has exerted itself. Without indorsing any of the statements or opinions of the distinguished representatives of all the planes of thought which it has entertained, the "Telegram" has afforded a fair field for all, taking care to exclude and to not invite anything that should transcend the limits of good temper and fair play.

The fact that this controversy also has done good to the churches and stirred them to unwonted activities, has been evidenced from these columns and by the series of sermons and lectures which it has inspired that are now in progress in this city and elsewhere.

The "Telegram" has received the most gratifying assurances of its accomplishment of these benefits from scores of pulpits and of representative men and moral teachers in all parts of the country. This testimony and these evidences to the practical results of the symposium which was in a sense crowded upon the "Telegram's" columns, are too strong to be controverted. So far as we can see and judge, there is nobody who is prepared to controvert them.

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## IT WAS A SECOND-HAND STORY.

To the Editor of the "Evening Telegram":

A FEW weeks ago, after reading a communication to the "Telegram" from the Rev. Jay Hamilton, of Brooklyn, I took occasion to write that gentleman a friendly criticism of the same, for the purpose of setting him straight about one or two matters concerning which he seemed to have obtained wrong information and hold woefully erroneous

impressions. As I then said to him, while I thought I would be fully justified in publicly criticising what seemed to be palpable errors, especially when publicly advanced in so popular a newspaper as the "Telegram," I did not think it necessary to ask your excellent journal to devote space to a reply to that letter, since I assumed that, for the most of your readers, it would be a threshing of old straw.

As my confidential letter to Mr. Hamilton, however, seems to have produced no good results as to one of the points covered therein, I beg for the purpose of aiding him to arrive at the truth of the matter, to impose upon your space to a little degree.

Mr. Hamilton once more reiterates the oft-repeated story of Paine's dying recantation. The moth-eaten fable is this time brought forward on the authority of Stephen Grellet, from whose biography a long quotation is made.

I perfectly understand that Mr. Hamilton is not responsible for this story, and probably would not repeat it if he knew it to be untrue; but it is perfectly incomprehensible to me how a sensible and reasoning man, as I suppose him to be, can have failed to overlook at least one of the many denials of the truth of this cowardly, vulture-like fiction, and having read the denial, should fail to investigate both sides of the story before publicly vouching for its truth.

If Mr. Hamilton will carefully read his quotation from Grellet's Biography, he will see that it consists of two parts—(1) the personal experience of Mr. Grellet, and (2) statements made to him by Mary Roscoe. The first part of the extract—*i. e.*, the testimony given first-hand by Mr. Grellet—is, in all probability, true. I do not question his truthfulness in any wise, and I believe Mary Roscoe did make the statements quoted by Grellet. I assert, however, that her testimony is not admissible. Ten years after this story was told Mary (Rosece) Hinsdale was asked to sign a statement as to its truth. but, refusing, she said: "I tell thee that I have no recollection of any person or thing that I saw at Thomas Paine's house."

There is much more evidence concerning the falsity of these allegations, but I will not unnecessarily impose upon your space to quote it. Mr. Hamilton can find much in either Cheetham's, Sherwin's, Rickman's, or Vale's "Life of Paine," and I believe that after a candid and dispas-

sionate examination of the evidence, he will no longer attempt to vouch for the truth of this pitiable lie.

CHARLES P. COPP.

New York, Feb. 8, 1892.

## INGERSOLL'S BOLD REPLY.

HE DECLARES THAT TO ARGUE WITH HIS CLERICAL CRITICS IS LIKE GIVING MEDICINE TO THE DEAD—HEAVY BLOWS AT DR. BUCKLEY.

To the Editor of the "Evening Telegram":

TIME and space are lacking to answer all who have replied to me. Several of the replies contain substantially the same lack of argument, and need not be noticed separately. A few are exceedingly absurd, and while reading them I thought of a saying of Thomas Paine: "To argue with a man who has renounced his reason is like giving medicine to the dead." This applies with great force to the author of one of the last and longest of these replies.

DR. DE COSTA.

The Rev. Dr. De Costa, drawing a distinction between Christianity and Churchanity—claiming, of course, to be governed himself by Christianity—calls me, in an exceedingly argumentative way, "a tiger," and then, to clinch the argument, suggests that, after all, "I may be an ass under a tiger's skin." Fearing that a loop-hole might still be left, he asserts that "some go so far as to assert that he (meaning myself) holds a brief for Satan, and is doing the best he can for his client."

He makes the familiar assertion that "By its fruits we may know Christianity." Now, if by Christianity he means kindness, candor, the spirit of investigation, observation, reason—in other words, if he aggregates what are called the virtues and calls them "Christianity"—then there need be no dispute.

But is this true? Every religion teaches a code of morals, plus something else, and it is this "something else" that determines what each religion is.

Buddhism is a code of morals, plus a belief in the transmigration of souls; in the illumination of Buddha; in certain prayers, ceremonies, genuflexions, and superstitions.

So Christianity is a code of morals, plus that the God of the Old Testament is the Creator of the Universe; that the Christ of the New Testament is the same God, and that by His death an atonement was made for all who should believe in Him in a certain way, plus certain ceremonies and superstitions.

#### MORALITY OF CHRISTIANITY.

No one objects to the morality of Christianity. The industrious people of the world—those who have anything—are, as a rule, opposed to larceny; a very large majority of people object to being murdered; and so we have laws against larceny and murder. A large majority of people believe in what they call, or what they understand to be, justice—at least, as between others. There is no very great difference of opinion among civilized people as to what is or is not moral.

It can not truthfully be said that the man who attacks Buddhism attacks all morality. He does not attack goodness, justice, mercy, or anything that tends in his judgment to the welfare of mankind; but he attacks Buddhism. So one attacking what is called Christianity does not attack kindness, charity, or any virtue. He attacks something that has been added to the virtues. He does not attack the flower, but what he believes to be the parasite.

If people when they speak of Christianity include the virtues common to all religions, they should not give Christianity credit for all the good that has been done. There were millions of virtuous men and women, millions of heroic and self-denying souls, before Christianity was known.

#### IN REGARD TO PERSECUTION.

It does not seem possible to me that love, kindness, justice, or charity ever caused any one who possessed and practiced these virtues to persecute his fellow-man on account of a difference of belief. If Christianity has persecuted, some reason must exist outside of the virtues it has inculcated. If this reason—this cause—is inherent in that something else, which has been added to the ordinary virtues, then Christianity can properly be held accountable for the persecution. Of course, back of Christianity is the nature of man, and, primarily, it may be responsible.

Is there anything in Christianity that will account for



such persecutions—for the Inquisition? It certainly was taught by the Church that belief was necessary to salvation, and it was thought at the same time that the fate of man was eternal punishment; that the state of man was that of depravity, and that there was but one way by which he could be saved, and that was through belief—through faith. As long as this was honestly believed, Christians would not allow heretics or infidels to preach a doctrine to their wives, to their children, or to themselves, which, in their judgment, would result in the damnation of souls.

#### THE RIGHT TO KILL.

The law gives a father the right to kill one who is about to do great bodily harm to his son. Now, if a father has the right to take the life of a man simply because he is attacking the body of his son, how much more would he have the right to take the life of one who was about to assassinate the soul of his son?

Christians reasoned in this way. In addition to this, they felt that God would hold the community responsible if the community allowed a blasphemer to attack the true religion. Therefore they killed the free-thinker, or rather the free-talker, in self-defense. At the bottom of religious persecution is the doctrine of self-defense; that is to say, the defense of the soul. If the Founder of Christianity had plainly said: "It is not necessary to believe in order to be saved; it is only necessary to do, and he who really loves his fellow-men, who is kind, honest, just, and charitable, is to be forever blessed"—if He had only said that, there would probably have been but little persecution.

If He had added to that, "You must not persecute in my name. The religion I teach is the Religion of Love—not the Religion of Force and Hatred. You must not imprison your fellow-men. You must not stretch them upon racks, or crush their bones in iron boots. You must not flay them alive. You must not cut off their eyelids, nor pour melted lead into their ears. You must treat all with absolute kindness. If you can not convert your neighbor by example, persuasion, argument, that is the end. You must never resort to force; and whether he believes as you do or not, treat him always with kindness," His followers would not have murdered their fellows in His name.

If Christ was in fact God, He knew the persecutions

that would be carried on in His name; He know the millions that would suffer death through torture; and yet He died without saying one word to prevent what He must have known, if He were God, would happen.

All that Christianity has added to morality is worthless and useless. Not only so, it has been hurtful. Take Christianity from morality, and the useful is left, but take morality from Christianity and the useless remains.

#### KNOWN BY FRUITS.

Now, falling back on the old assertion, "By its fruits we may know Christianity," then I think we are justified in saying that, as Christianity consists of a mixture of morality and something else, and as morality never has persecuted a human being, and as Christianity has persecuted millions, the cause of the persecution must be the something else that was added to morality.

I cannot agree with the reverend gentleman when he says that "Christianity has taught mankind the priceless value and dignity of human nature." On the other hand, Christianity has taught that the whole human race is by nature depraved, and that if God should act in accordance with His sense of justice, all of the sons of men would be doomed to eternal pain. Human nature has been derided, has been held up to contempt and scorn, and all our desires and passions denounced as wicked and filthy.

Dr. De Costa asserts that Christianity has taught mankind the value of freedom. It certainly has not been the advocate of free thought; and what is freedom worth if the mind is to be enslaved?

Dr. De Costa knows that millions have been sacrificed in their efforts to be free; that is, millions have been sacrificed for exercising their freedom as against the Church.

It is not true that the Church "has taught and established the fact of human brotherhood." This has been the result of a civilization to which Christianity itself has been hostile.

Can we prove that "the Church established human brotherhood" by banishing the Jews from Spain; by driving out the Moors; by the tortures of the Inquisition; by butchering the Covenanters of Scotland; by the burning of Bruno and Servetus; by the persecution of the Irish; by whipping and hanging of Quakers in New England; by the

slave-trade, and by the hundreds of wars waged in the name of Christ?

We all know that the Bible upholds slavery in its very worst and most cruel form, and how it can be said that a religion founded upon a Bible that upholds the institution of slavery has taught and established the fact of human brotherhood, is beyond my imagination to conceive.

#### ADVANCEMENT OF SCIENCE.

Neither do I think it true that "we are indebted to Christianity for the advancement of science, art, philosophy, letters, and learning."

I cheerfully admit that we are indebted to Christianity for some learning, and that the human mind has been developed by the discussion of the absurdities of superstition. Certainly millions and millions have what might be called mental exercise, and their minds may have been somewhat broadened by the examination, even, of these absurdities, contradictions, and impossibilities. The Church was not the friend of science or learning when it burned Vanini for writing his "Dialogues Concerning Nature." What shall we say of the "Index Expurgatorius"? For hundreds of years all books of any particular value were placed on the "Index," and good Catholics forbidden to read them. Was this in favor of science and learning?

That we are indebted to Christianity for the advancement of science seems absurd. What science? Christianity was certainly the enemy of astronomy, and I believe that it was Mr. Draper who said that astronomy took her revenge, so that not a star that glitters in all the heavens bears a Christian name.

Can it be said that the Church has been the friend of geology, or of any true philosophy? Let me show how this is impossible.

The Church accepts the Bible as an inspired book. Then the only object is to find its meaning, and if that meaning is opposed to any result that the human mind may have reached, the meaning stands, and the result reached by the mind must be abandoned.

For hundreds of years the Bible was the standard, and whenever anything was asserted in any science contrary to the Bible, the Church immediately denounced the scientist. I admit the standard has been changed, and ministers are

very busy, not trying to show that science does not agree with the Bible, but that the Bible agrees with science.

Certainly Christianity has done little for art. The early Christians destroyed all the marbles of Greece and Rome upon which they could lay their violent hands; and nothing has been produced by the Christian world equal to the fragments that were accidentally preserved. There have been many artists who were Christians; but they were not artists because they were Christians; because there have been many Christians who were not artists. It can not be said that art is born of any creed. The mode of expression may be determined, and probably is, to a certain degree, by the belief of the artist; but not his artistic perception and feeling.

#### GALILEO AND KEPLER.

So, Galileo did not make his discoveries because he was a Christian, but in spite of it. His Bible was the other way, and so was his creed. Consequently, they could not, by any possibility, have assisted him. Kepler did not discover or announce what are known as the "Three Laws," because he was a Christian; but, as I said about Galileo, in spite of his creed.

Every Christian who has really found out and demonstrated and clung to a fact inconsistent with the absolute inspiration of the Scriptures, has done so certainly without the assistance of his creed.

Let me illustrate this. When our ancestors were burning one another to please God; when they were ready to destroy a man with sword and flame for teaching the rotundity of the world, the Moors in Spain were teaching geography to their children with brass globes. So, too, they had observatories and knew something of the orbits of the stars.

They did not find out these things because they were Mohammedans, nor on account of their belief in the impossible. They were far beyond the Christians, intellectually, and it has been very poetically said by Mrs. Browning, that "Science was thrust into the brain of Europe on the point of a Moorish lance."

From the Arabs we got our numerals, making mathematics of the higher branches practical. We also got from them the art of making cotton paper, which is almost at

the foundation of modern intelligence. We learned from them to make cotton cloth, making cleanliness possible in Christendom.

So, from among people of different religions, we have learned many useful things; but they did not discover them on account of their religion.

It will not do to say that the religion of Greece was true because the Greeks were the greatest sculptors. Neither is it an argument in favor of monarchy that Shakespeare, the greatest of men, was born and lived in a monarchy.

#### DR. DE COSTA'S MISTAKE.

Dr. De Costa takes one of the effects of a general cause, or of a vast number of causes, and makes it the cause, not only of other effects, but of the general cause. He seems to think that all events for many centuries, and especially all the good ones, were caused by Christianity.

As a matter of fact, the civilization of our time is the result of countless causes with which Christianity had little to do, except by way of hinderance.

Does the doctor think that the material progress of the world was caused by this passage: "Take no thought for the morrow"?

Does he seriously insist that the wealth of Christendom rests on this inspired declaration: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven"?

#### DR. PETERS.

The Rev. Mr. Peters, in answer, takes the ground that the Bible has produced the richest and most varied literature the world has ever seen.

This, I think, is hardly true. Has not most of modern literature been produced in spite of the Bible? Did not Christians for many generations take the ground that the Bible was the only important book, and that books differing from the Bible should be destroyed?

If Christianity—Catholic and Protestant—could have had its way, the works of Voltaire, Spinoza, Hume, Paine, Humboldt, Darwin, Haeckel, Spencer, Comte, Huxley, Tyndal, Draper, Goethe, Gibbon, Buckle and Buchner would not have been published. In short, the philosophy that enlightens and the fiction that enriches the brain would not exist.



The greatest literature the world has ever seen is, in my judgment, the poetic, the dramatic; that is to say, the literature of fiction in its widest sense. Certainly, if the Church could have had control, the plays of Shakespeare never would have been written; the literature of the stage could not have existed; most works of fiction, and nearly all poetry, would have perished in the brain. So I think it hardly fair to say that "the Bible has produced the richest and most varied literature the world has ever seen."

Thousands of theological books have been written on thousands of questions of no possible importance. Libraries have been printed on subjects not worth discussing—not worth thinking about—and that will, in a few years, be regarded as puerile by the whole world.

#### GIRARD AND LICK.

Mr. Peters in his enthusiasm asks this question: "Who raised our great institutions of learning? Infidels never a stone of them."

Stephen Girard founded the best institution of learning, the best charity, the noblest ever founded in this or any other land, and under the roof built by his wisdom and his wealth many thousands of orphans have been reared, clothed, fed and educated, not only in books, but in avocations, and became happy and useful citizens. Under his will there has been distributed to the poor fuel to the value of more than \$500,000, and this distribution goes on year after year.

One of the best observatories in the world was built by the generosity of James Lick, an infidel. I call attention to these two cases simply to show the gentleman is mistaken, and that he was somewhat carried away by his zeal.

So, too, Mr. Peters takes the ground that "we are indebted to Christianity for our chronology."

According to Christianity, this world has been peopled about six thousand years. Christian chronology gives the age of the first man, and then gives the line from father to son down to the Flood, and from the Flood down to the coming of Christ, showing that men have been upon the earth only about six thousand years. This chronology is infinitely absurd, and I do not believe that there is an intelligent, well-educated Christian in the world, having ex-

amined the subject, who will say that the Christian chronology is correct.

Neither can it, I think, truthfully be said that "we are indebted to Christianity for the continuation of history." The best modern historians of whom I have any knowledge are Voltaire, Hume, Gibbon, Buckle and Draper.

#### NATURAL PHILOSOPHY.

Neither can I admit that "we are indebted to Christianity for Natural Philosophy."

I do not deny that some natural philosophers have also been Christians, or, rather, that some Christians have been natural philosophers to the extent that their Christianity permitted. But Lamark and Humboldt and Darwin and Spencer and Haeckel and Huxley and Tyndall have done far more for Natural Philosophy than they have for Orthodox Religion.

Whoever believes in the Miraculous must be the enemy of Natural Philosophy. To him there is something above Nature, liable to interfere with Nature. Such a man has two classes of ideas in his mind, each inconsistent with the other. To the extent that he believes in the Supernatural he is incapacitated from dealing with the Natural, and to that extent fails to be a philosopher. Philosophy does not include the caprice of the Infinite. It is founded on the absolute integrity and invariability of Nature.

Neither do I agree with the reverend gentleman when he says that "we are indebted to Christianity for our knowledge of Philology."

The Church taught for a long time that Hebrew was the first language, and that other languages had been derived from that; and for hundreds and hundreds of years the efforts of philologists were arrested simply because they started with that absurd assumption and believed in the Tower of Babel.

Christianity can not now take the credit for "metaphysical research." It has always been the enemy of metaphysical research. It never has said to any human being "Think." It always said "Hear." It does not ask anybody to investigate. It lays down certain doctrines as absolutely true, and, instead of asking investigation, it threatens every investigator with eternal pain. Meta-

physical research is destroying what has been called Christianity, and Christians have always feared it.

This gentleman makes another mistake, and a very common one. This is his argument: "Christian countries are the most intelligent; therefore, they owe that intelligence to Christianity. Then the next step is taken. Christianity, being the best, having produced these results, must have been of divine origin."

Let us see what this proves. There was a time when Egypt was the first nation in the world. Could not an Egyptian, at that time, have used the same arguments that Mr. Peters uses now to prove that the religion of Egypt was divine? Could he not then have said, "Egypt is the most intelligent, the most civilized, and the richest of all nations. It has been made so by its religion. Its religion is, therefore, divine?"

So there was a time when a Hindoo could have made the same argument. Certainly this argument could have been made by a Greek. It could have been repeated by a Roman. And yet Mr. Peters will not admit that the religion of Egypt was divine, or that the mythology of Greece was true, or that Jupiter was in fact a god.

Is it not evident to all that if the churches in Europe had been institutions of learning; if the domes of cathedrals had been observatories; if priests had been teachers of the facts in nature, the world would have been far in advance of what it is to-day?

#### SOURCE OF PROGRESS.

Countries depend on something besides their religion for progress. Nations with a good soil can get along quite well with an exceedingly poor religion; and no religion yet has been good enough to give wealth or happiness to human beings where the climate and soil were bad and barren.

Religion supports nobody. It has to be supported. It produces no wheat, no corn; it plows no land; it fells no forests. It is a perpetual mendicant. It lives on the labor of others, and then has the arrogance to pretend that it supports the giver.

Mr. Peters makes this exceedingly strange statement: "Every discovery in science, invention and art has been the work of Christian men. Infidels have contributed their

share, but never one of them reached the grandeur of originality."

This, I think, so far as invention is concerned, can be answered with one name—John Ericsson, one of the profoundest agnostics I ever met.

I am almost certain that Humboldt and Goethe were original. Darwin has certainly been regarded as such.

I do not wish to differ unnecessarily with Mr. Peters, but I have some doubts about Morse having been the inventor of the telegraph.

Neither can I admit that Christianity abolished slavery. Many of the abolitionists in this country were infidels; many of them were Christians. But the Church itself did not stand for liberty. The Quakers, I admit, were, as a rule, on the side of freedom. But the Christians of New England persecuted these Quakers, whipped them from town to town, lacerated their naked backs, and not only maimed their bodies, but took their lives. Mr. Peters asks: "What name is there among the world's emancipators after which you can not write the name 'Christian'?" Well, let me give him a few: Voltaire, Jefferson, Paine, Franklin, Lincoln, Darwin.

Mr. Peters asks: "Why is it that in Christian countries you find the greatest amount of physical and intellectual liberty, the greatest freedom of thought, speech and action?"

Is this true of all? How about Spain and Portugal? There is more infidelity in France than in Spain, and there is far more liberty in France than in Spain.

#### INFIDELITY IN ENGLAND.

There is far more infidelity in England than there was a century ago, and there is far more liberty than there was a century ago. There is far more infidelity in the United States than there was fifty years ago, and a hundred infidels to-day where there was one fifty years ago, and there is far more intellectual liberty, far greater freedom of speech and action than ever before.

A few years ago Italy was a Christian country to the fullest extent. Now there is a thousand times more liberty and a thousand times less religion.

Orthodoxy is dying. Liberty is growing.

## MR. HOSEA BALLOU.

Mr. Ballou, a grandson, or grandnephew, of Hosea Ballou, seems to have wandered from the faith. As a rule, Christians insist that when one denies the religion of Christian parents he is an exceedingly bad man, but when he denies the religion of parents not Christians, and becomes a Christian, that he is a very faithful, good and loving son.

Mr. Ballou insists that God has the same right to punish us that nature has, or that the State has. I do not think he understands what I have said. The State ought not to punish for the sake of punishment. The State may imprison, or inflict what is called punishment, first, for its own protection, and, secondly, for the reformation of the punished. If no one could do the State any injury, certainly the State would have no right to punish under the plea of protection; and if no human being could by any possibility be reformed, then the excuse of reformation could not be given.

Let us apply this. If God be infinite, no one can injure Him. Therefore He need not punish anybody or damn anybody or burn anybody for His protection.

Let us take another step. Punishment being justified only on two grounds--that is, the protection of society and the reformation of the punished--how can eternal punishment be justified? In the first place, God does not punish to protect Himself, and, in the second place, if the punishment is to be forever, He does not punish to reform the punished. What excuse, then, is left?

Let us take still another step. If instead of punishment we say "consequences," and that every good man has the right to reap the good consequences of good actions, and that every bad man must bear the consequences of bad actions, then you must say to the good: If you stop doing good you will lose the harvest. You must say to the bad: If you stop doing bad you need not increase your burdens. And if it be a fact in nature that all must reap what they sow, there is neither mercy nor cruelty in this fact, and I hold no God responsible for it. The trouble with the Christian creed is that God is described as the One who give rewards and the One who inflicts eternal pain.

There is still another trouble. This God, if infinite,



must have known when he created man exactly who would be eternally damned. What right had He to create men, knowing that they were to be damned?

So much for Mr. Ballou.

#### REV. DR. HILLIER.

The Rev. Dr. Hillier seems to reason in a kind of circle. He takes the ground, in the first place, that "infidelity, Christianity, science, and experience all agree, without the slightest tremor of uncertainty in the inexorable law that whatsoever a man sows that shall he also reap." He then takes the ground that, "if we wish to be rid of the harvest, we must not sow the seed; if we would avoid the result, we must remove the cause; the only way to be rid of hell is to stop doing evil; that this, and this only, is the way to abolish an eternal penitentiary."

Very good: but that is not the point. The real thing under discussion is this: Is this life a state of probation? and if a man fails to live a good life here, will he have no opportunity for reformation in another world, if there be one? Can he cease to do evil in the eternal penitentiary? and if he does, can he be pardoned—can he be released?

It is admitted that man must bear the consequences of his acts. If the consequences are good, then the acts are good. If the consequences are bad, the acts are bad. Through experience we find that certain acts tend to unhappiness and others to happiness.

Now, the only question is whether we have wisdom enough to live in harmony with our conditions here, and if we fail here, will we have an opportunity of reforming in another world? If not, then the few years that we live here determine whether we shall be angels or devils forever. It seems to me, if there be another life, that in that life men may do good, and men may do evil; and if they may do good, it seems to me that they may reform.

I do not see why God, if there be one, should lose all interest in His children simply because they leave this world and go where He is. Is it possible that an infinite God does all for His children here, in this poor, ignorant world, that it is possible for Him to do, and that if He fails to reform them here nothing is left to do except to make them eternal convicts?

REV. MR. HALDEMAN.

The Rev. Mr. Haldeman mistakes my position. I do not admit that "an infinite God as revealed in nature has allowed men to grow up under conditions which no ordinary mortal can look at in all their concentrated agony, and not break his heart."

I do not confess that God reveals Himself in Nature as an infinite God, without mercy. I do not admit that there is an infinite Being anywhere responsible for the agonies and tears, for the barbarities and horrors of this life. I can not believe that there is in the universe a Being with power to prevent these things. I hold no God responsible. I attribute neither cruelty nor mercy to Nature. Nature neither weeps nor rejoices. I can not believe that this world, as it now is, as it has been, was created by an infinitely wise, powerful and benevolent God. But it is far better that we should all go down "with souls unsatisfied" to the dreamless grave, to the tongueless silence of the voiceless dust, than that countless millions of human souls should suffer forever.

Eternal sleep is better than eternal pain. Eternal punishment is eternal revenge, and can be inflicted only by an eternal monster.

MR. G. A. LOCEY.

Mr. George A. Locey endeavors to put his case in an extremely small compass, and satisfies himself with really one question, and that is: "If a man in good health is stricken with disease, is assured that a physician can cure him, but refuses to take the medicine and dies, ought there to be any escape?"

He concludes that the physician has done his duty; that the patient was obdurate, and suffered the penalty.

The application he makes is this:

"The Christian's 'tidings of great joy' is the message that the Great Physician tendered freely. Its acceptance is a cure certain, and a life of eternal happiness the reward. If the soul accepts, are they not tidings of great joy; and if the soul rejects, is it not unreasonable on the part of Colonel Ingersoll to try and sneak out and throw the blame on God?"

The answer to this seems easy. The cases are not

parallel. If an infinite God created us all, He knew exactly what we would do. If He gave us free will, it does not change the result, because He knew how we would use the free will.

Now, if He knew that billions upon billions would refuse to take the remedy, and consequently would suffer eternal pain, why create them? There would have been much less misery in the world had He left them dust.

What right has a God to make a failure? Why should He change dust into a sentient being, knowing that that being was to be the heir of endless agony?

If the supposed physician had created the patient who refused to take the medicine, and had so created him that he knew he would refuse to take it, the cases might be parallel.

According to the orthodox creed millions are to be damned who never heard of the medicine or of the "Great Physician."

REV. DR. TALMAGE.

There is one thing said by the Rev. Dr. Talmage that I hardly think he could have intended. Possibly there has been a misprint. It is the following paragraph:

"Who (speaking of Jesus) has such an eye to our need; such a lip to kiss away our sorrow; such a hand to snatch us out of the fire; such a foot to trample our enemies; such a heart to embrace all our necessities?"

What does the reverend gentleman mean by "such a foot to trample our enemies?"

This, to me, is a terrible line. But it is in accordance with the history of the Church. In the name of its founder it has "trampled on its enemies," and beneath its cruel feet have perished the noblest of the world.

REV. J. BENSON HAMILTON.

The Rev. J. Benson Hamilton, of Brooklyn, comes into the discussion with a great deal of heat and considerable fury. He states that "Infidelity is the creed of prosperity, but when sickness or trouble or sorrow comes he (meaning the infidel) does not paw nor mock nor cry 'Ha! ha!' He sneaks and cringes like a whipped cur, and trembles and whines and howls."

The spirit of Mr. Hamilton is not altogether admirable. He seems to think that a man establishes the truth of his

religion by being brave, or demonstrates its falsity by trembling in the presence of death.

Thousands of people have died for false religions and in honor of false gods. Their heroism did not prove the truth of the religion, but it did prove the sincerity of their convictions.

A great many murderers have been hanged who exhibited on the scaffold the utmost contempt of death, and yet this courage exhibited by dying murderers has never yet been appealed to in justification of murder.

The reverend gentleman tells again the story of the agonies endured by Thomas Paine when dying; tells us that he then said that he wished his work had been thrown into the fire, and that if the devil ever had any agency in any work he had in the writing of that book (meaning "The Age of Reason"), and that he frequently asked the Lord Jesus to have mercy upon him.

#### NO TRUTH IN THE STORY.

Of course there is not a word of truth in the story. Its falsity has been demonstrated thousands and thousands of times, and yet ministers of the Gospel go right on repeating it just the same.

So this gentleman tells us that Voltaire was accustomed to close his letters with the words, "Crush the wretch!" (meaning Christ). This is not so. He referred to superstition, to religion, not to Christ.

This gentleman also says that "Voltaire was the prey of anguish and dread, alternately supplicating and blaspheming God; that he complained that he was abandoned by God; that when he died his friends fled from the room, declaring the sight too terrible to be endured."

There is not a word of truth in this. Everybody who has read the life of Voltaire knows that he died with the utmost serenity.

Let me tell you how Voltaire died.

He was an old man of eighty-four. He had been surrounded by the comforts of life. He was a man of wealth—of genius. Among the literary men of the world he stood first. God had allowed him to have the appearance of success. His last years were filled with the intoxication of flattery. He stood at the summit of his age. The priests became anxious. They began to fear that God

would forget, in a multiplicity of business, to make a terrible example of Voltaire.

Toward the last of May, 1778, it was whispered in Paris that Voltaire was dying. Upon the fences of expectation gathered the unclean birds of superstition, impatiently waiting for their prey.

"Two days before his death his nephew went to seek the curé of St. Sulpice and the Abbe Gautier, and brought them into his uncle's sick-chamber, who was informed that they were there.

" 'Ah, well,' said Voltaire; 'give them my compliments and my thanks.'

"The Abbe spoke some words to Voltaire, exhorting him to patience. The curé of St. Sulpice then came forward, having announced himself, and asked Voltaire, lifting his voice, if he acknowledged the divinity of our Lord Jesus Christ. The sick man pushed one of his hands against the curé's coat, shoving him back, and cried, turning abruptly to the other side:

" 'Let me die in peace!'

"The curé seemingly considered his person soiled and his coat dishonored by the touch of the philosopher. He made the nurse give him a little brushing and went out with the Abbe Gautier.

" 'He expired,' says Wagniere, 'on May 30, 1778, at about a quarter past eleven at night, with the most perfect tranquillity.'

"Ten minutes before his last breath he took the hand of Morand, his *valet de chambre*, who was watching by him, pressed it, and said, 'Adieu, my dear Morand. I am gone!'

"These were his last words."

#### VOLTAIRE AN INTELLECTUAL AUTOCRAT.

From this death, so simple and serene, so natural and peaceful—from these words, so utterly destitute of cant or dramatic touch—all the frightful pictures, all the despairing utterances have been drawn and made. From these materials, and from these alone, have been constructed all the shameless calumnies about the death of this great and wonderful man.

Voltaire was the intellectual autocrat of his time. From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. He was the pioneer



of his century. He was the assassin of superstition. Through the shadows of faith and fable; through the darkness of myth and miracle; through the midnight of Christianity; through the blackness of bigotry; past cathedral and dungeon; past rack and stake; past altar and throne, he carried, with chivalric hands, the sacred torch of Reason!

#### THOMAS PAINE'S DEATH.

Let me also tell you about the death of Thomas Paine. After the publication of his "Rights of Man" and "The Age of Reason," every falsehood that malignity could coin and malice pass was given to the world. On his return to America, although Thomas Jefferson, another infidel, was President, it was hardly safe for Paine to appear in the public streets.

Under the very flag he had helped to put in heaven, his rights were not respected. Under the constitution that he had first suggested, his life was insecure. He had helped to give liberty to more than three millions of his fellow-citizens, and they were willing to deny it unto him.

He was deserted, ostracized, shunned, maligned, and cursed. But he maintained his integrity. He stood by the convictions of his mind, and never for one moment did he hesitate or waver. He died almost alone.

The moment he died, the pious commenced manufacturing horrors for his death-bed. They had his chamber filled with devils, rattling chains, and these ancient falsehoods are certified to by the clergy even of the present day.

The truth is that Thomas Paine died as he had lived. Some ministers were impolite enough to visit him against his will. Several of them he ordered from his room. A couple of Catholic priests, in all the meekness of arrogance, called that they might enjoy the agonies of the lying friend of man. Thomas Paine, rising in his bed, the few moments of expiring life fanned into flame by the breath of indignation, had the goodness to curse them both.

His physician, who seems to have been a meddling fool, just as the cold hand of death was touching the patriot's heart, whispered in the dulled ear of the dying man, "Do you believe, or do you wish to believe, that Jesus Christ is the Son of God?"

And the reply was: "I have no wish to believe on that subject."

These were the last remembered words of Thomas Paine. He died as serenely as ever mortal passed away. He died in the full possession of his mind, and on the brink and edge of death proclaimed the doctrines of his life.

Every philanthropist, every believer in human liberty, every lover of the great Republic, should feel under obligation to Thomas Paine for the splendid services rendered by him in the darkest days of the American Revolution. In the midnight of Valley Forge, "The Crisis" was the first star that glittered in the wide horizon of despair.

We should remember that Thomas Paine was the first man to write these words, "The United States of America."

The Rev. Mr. Hamilton seems to take a kind of joy in imagining what infidels will suffer when they come to die, and he writes as though he would like to be present.

For my part, I hope that all the sons and daughters of men will die in peace; that they will pass away as easily as twilight fades to night.

#### ORTHODOX CHRISTIANITY.

Of course when I said that "Christianity did not bring tidings of great joy, but a message of eternal grief," I meant orthodox Christianity; and when I said that "Christianity fills the future with fire and flame, and made God the keeper of an eternal penitentiary, in which most of the children of men were to be imprisoned forever," I was giving what I understood to be the evangelical belief on that subject.

If the churches have given up the doctrine of eternal punishment, then for one I am delighted, and I shall feel that what little I have done toward that end has not been done in vain.

He then quotes, as being applicable to me, a passage from the Prophet Isaiah, commencing: "The vile person will speak villainy."

Is this passage applicable only to me?

#### DR. HOLLOWAY.

The Rev. Mr. Holloway is not satisfied with the "Christmas Sermon." For his benefit I repeat in another form what the Christmas sermon contains:

If orthodox Christianity teaches that this life is a period of probation; that we settle here our eternal destiny, and that all who have heard the Gospel, and who have failed to believe it, are to be eternally lost, then I say that Christianity did not "bring tidings of great joy," but a message of eternal grief. And that if orthodox churches are still preaching the doctrine of endless pain, then I say it would be far better if every church crumbled into dust than that such preaching and such teaching should be continued.

It would be far better yet, however, if the ministers could be converted and their congregations enlightened.

I admit that the orthodox churches preach some things besides hell; but if they do not believe in the eternity of punishment, they ought publicly to change their creeds.

I admit, also, that the average minister advises his congregation to be honest and to treat all with kindness, and I admit that many of these ministers fail to follow their own advice when they make what they call "replies" to me.

#### GOOD THINGS ABOUT THE CHURCH.

Of course there are many good things about the Church. To the extent that it is charitable, or rather to the extent that it causes charity, it is good. To the extent that it causes men and women to lead moral lives, it is good. But to the extent that it fills the future with fear, it is bad. To the extent that it convinces any human being that there is any God who not only can, but will, inflict eternal torments on His own children, it is bad.

And such teaching does tend to blight humanity. Such teaching does pollute the imagination of childhood. Such teaching does furrow the cheeks of the best and tenderest with tears. Such teaching does rob old age of all its joys, and covers every cradle with a curse.

The Rev. Mr. Holloway seems to be extremely familiar with God. He says: "God seems to have delayed His advent through all the ages to give unto the world the fullest opportunity to do all that the human mind could suggest for the weal of the race."

According to this gentleman, God just delayed His advent for the purpose of seeing what the world would do, knowing all the time exactly what would be done.

Let us make a suggestion: If the orthodox creed be true,

then all people became tainted or corrupted or depraved, or in some way spoiled by what is known as "Original Sin."

According to the Old Testament, these people kept getting worse and worse. It does not seem that Jehovah made any effort to improve them, but He patiently waited for about fifteen hundred years without having established any church, without having given them a Bible, and then He drowned all but eight persons.

Now, those eight persons were also depraved. The taint of Original Sin was also in their blood. It seems to me that Jehovah made a mistake. He should also have killed the remaining eight and started new, kept the serpent out of His garden, and furnished the first pair with a Bible and the Presbyterian Confession of Faith.

#### REV. DR. TYLER.

The Rev. Dr. Tyler takes it for granted that all charity and goodness are the children of Christianity. This is a mistake. All the virtues were in the world long before Christ came. Probably Mr. Tyler will be convinced by the words of Christ himself. He will probably remember the story of the Good Samaritan, and if he does he will see that it is exactly in point. The Good Samaritan was not a Hebrew. He was not one of "the chosen people." He was a poor, "miserable heathen," who knew nothing about the Jehovah of the Old Testament, and who had never heard of the "scheme of salvation." And yet, according to Christ, he was far more charitable than the Levites—the priests of Jehovah, the highest of the "chosen people." Is it not perfectly plain from this story that charity was in the world before Christianity was established?

A great deal has been said about asylums and hospitals, as though the Christians are entitled to great credit on that score. If Dr. Tyler will read what is said in the "British Encyclopedia" under the head of "Mental Diseases," he will find that the Egyptians treated the insane with the utmost kindness, and that they called reason back to its throne by the voice of music, that the temples were resorted to by crowds of the insane, and that "whatever gift of nature or productions of art were calculated to impress the imagination, were there united. Games and recreations were instituted in the temples. Groves and gar-

dens surrounded these holy retreats. Gayly decorated boats sometimes transported patients to breathe the pure breezes of the Nile."

So in ancient Greece it is said that "from the hands of the priest the cure of the disordered mind first passed into the domain of medicine, with the philosophers. Pythagoras is said to have employed music for the cure of mental diseases. The order of the day for his disciples exhibits a profound knowledge of the relations of body and mind. The early morning was divided between gentle exercise, conversation and music. Then came conversation, followed by gymnastic exercise and a temperate diet. Afterward, a bath, and supper with a sparing allowance of wine; then reading, music and conversation concluded the day."

So "Asclepiades was celebrated for his treatment of mental disorders. He recommended that bodily restraint should be avoided as much as possible." It is also stated that "the philosophy and arts of Greece spread to Rome, and the first special treatise on insanity is that of Celsus, which distinguishes varieties of insanity and their proper treatment."

"Over the arts and sciences of Greece and Rome the errors and ignorance of the Middle Ages gradually crept, until they enveloped them in a cloud worse than Egyptian darkness. The insane were again consigned to the miracle-working ordinances of priests, or else totally neglected. Idiots and imbeciles were permitted to go clotheless and homeless. The frantic and furious were chained in loathsome dungeons and exhibited for money like wild beasts. The monomaniacs became, according to circumstances, the objects of superstitious horror or reverence. They were regarded as possessed with demons, and subjected either to priestly exorcism or cruelly destroyed as wizards and witches. This cruel treatment of the insane continued with little or no alleviation down to the end of the last century in all the civilized countries of Europe." Let me quote a description of these Christian asylums.

Public asylums indeed existed in most of the metropolitan cities of Europe, but the insane were more generally, if at all troublesome, confined in jails, where they were chained in the lowest dungeons or made the butts and menials of the most debased criminals. In public asylums the inmates were confined in cellars, isolated in cages,



chained to floors or walls. These poor victims were exhibited to the public like wild beasts. They were often killed by the ignorance and brutality of their keepers.

I call particular attention to the following paragraph: "Such was the state of the insane generally throughout Europe at the commencement of this century. Such it continued to be in England so late as 1815 and in Ireland as 1817, as revealed by the inquiries of Parliamentary commissions in those years respectively."

Dr. Tyler is entirely welcome to all the comfort these facts can give.

Not only were the Greeks and Romans and Egyptians far in advance of the Christians in the treatment of the mentally diseased, but even the Mohammedans were in advance of the Christians about seven hundred years, and in addition to this they treated their lunatics with great kindness.

The temple of Diana at Ephesus was a refuge for insolvent debtors, and the Theseium was a refuge for slaves.

Again, I say that hundreds of years before the establishment of Christianity there were in India not only hospitals and asylums for people, but even for animals. The great mistake of the Christian clergy is that they attribute all goodness to Christianity. They have always been engaged in maligning human nature—in attacking the human heart—in efforts to destroy all natural passions.

Perfect maxims for the conduct of life were uttered and repeated in India and China hundreds and hundreds of years before the Christian era. Every virtue was lauded and every vice denounced. All the good that Christianity has in it came from the human heart. Everything in that system of religion came from this world, and in it you will find not only the goodness of man, but the imperfections of man—not only the love of man, but the malice of man.

Let me tell you why the Christians for so many centuries neglected or abused the insane. They believed the New Testament, and honestly supposed that the insane were filled with devils.

DR. BUCKLEY.

In regard to the contest between Dr. Buckley, who, as I understand it, is a doctor of theology—and I should think such theology stood in need of a doctor—and the "Tele-

gram," I have nothing to say. There is only one side to that contest; and so far as the doctor heretofore criticised what is known as the "Christmas Sermon," I have answered him, leaving but very little to which I care to reply in his last article.

Dr. Buckley, like many others, brings forward names instead of reasons--instead of arguments. Milton, Pascal, Elizabeth Fry, John Howard, and Michael Faraday, are not arguments. They are only names: and, instead of giving the names, Dr. Buckley should give the reasons advanced by those whose names he pronounces.

Jonathan Edwards may have been a good man, but certainly his theology was infamous. So Father Matthew was a good man, but it was impossible for him to be good enough to convince Dr. Buckley of the doctrine of the real presence.

Milton was a very good man, and he described God as a kind of brigadier-general, put the angels in uniform, and had regular battles, but Milton's goodness can by no possibility establish the truth of his poetical and absurd vagaries.

All the self-denial and goodness in the world do not even tend to prove the existence of the supernatural or of the miraculous. Millions and millions of the most devoted men could not, by their devotion, substantiate the inspiration of the Scriptures.

There are, however, some misstatements in Dr. Buckley's article that ought not to be passed over in silence.

The first is to the effect that I was invited to write an article for the "North American Review," Judge Jeremiah Black to reply, and that Judge Black was improperly treated.

Now, it is true that I was invited to write an article, and did write one, but I did not know at the time who was to reply. It is also true that Judge Black did reply, and that my article and his reply appeared in the same number of the "Review."

Dr. Buckley alleges that the "North American Review" gave me an opportunity to review the judge, but denied to Judge Black an opportunity to respond. This is without the slightest foundation in fact. Mr. Metcalf, who at that time was manager of the "Review," is still living, and will tell the facts. Personally I had nothing to do with it, one way or the other. I did not regard Judge

Black's reply as formidable, and was not only willing that he should be heard again, but anxious that he should.

So much for that.

#### DR. FIELD AND GLADSTONE.

As to the debates with Dr. Field and Mr. Gladstone, I leave them to say whether they were or were not fairly treated. Dr. Field, by his candor, by his fairness, and by the manly spirit he exhibited, won my respect and love.

Most ministers imagine that any man who differs from them is a blasphemer. This word seems to leap unconsciously from their lips. They can not imagine that another man loves liberty as much and with as sincere a devotion as they love God. They can not imagine that another prizes liberty above all gods, even if gods exist. They can not imagine that any mind is so that it places Justice above all persons, a mind that can not conceive even of a God who is not bound to do justice.

If God exists, above Him, in eternal calm, is the figure of Justice.

The Rev. Mr. Hamilton, enjoying my dying agony in imagination, says: "Let the world wait but for a few years at the most, when Death's icy fingers feel for the heart-strings of the boaster, and, as most of his like who have gone before him have done, he will sing another strain."

How shall I characterize the spirit that could prompt the writer of such a sentence?

The reverend gentleman "loves his enemies," and yet he is filled with glee when he thinks of the agonies I shall endure when Death's icy fingers feel for the strings of my heart! Yet I have done him no harm.

Neither can some ministers understand a man who regards Jehovah and Jupiter as substantially the same, with this exception—that he thinks far more of Jupiter, because Jupiter had at least some human feelings.

I do not understand that a man can be guilty of blasphemy who states his honest thoughts in proper language, his object being, not to torture the feelings of others, but simply to give his thought—to find and establish the truth.

Dr. Buckley makes a charge that he ought to have known to be without foundation. Speaking of myself, he

said: "In him the laws to prevent the circulation of obscene publications through the mails have found their most vigorous opponent."

It is hardly necessary for me to say that this is untrue. The facts are that an effort was made to classify obscene literature with what the pious call "blasphemous and immoral works." A petition was forwarded to Congress to amend the law so that the literature of free thought could not be thrown from the mails, asking that, if no separation could be made, the law should be repealed.

It was said that I had signed this petition, and I certainly should have done so had it been presented to me. The petition was absolutely proper.

#### HE DISAGREED WITH THEM.

A few years ago I found the petition, and discovered that while it bore my name it had never been signed by me. But for the purposes of this answer I am perfectly willing that the signature should be regarded as genuine, as there is nothing in the petition that should not have been granted.

The law, as it stood, was opposed by the Liberal League—but not a member of that society was in favor of the circulation of obscene literature, but they did think that the privacy of the mails had been violated, and that it was of the utmost importance to maintain the inviolability of the postal service.

I disagreed with these people, and favored the destruction of obscene literature; not only that, but that it be made criminal offense to send it through the mails. As a matter of fact, I drew up resolutions to that effect that were passed. Afterward they were changed, or some others were passed, and I resigned from the League on that account.

Nothing can be more absurd than that I was, directly or indirectly, or could have been, interested in the circulation of obscene publications through the mails, and I will pay a premium of one thousand dollars a word for each and every word I ever said or wrote in favor of sending obscene publications through the mails.

I might use much stronger language. I might follow the example of Dr. Buckley himself. But I think I have

said enough to satisfy all unprejudiced people that the charge is absurdly false.

#### EULOGY OF WHISKY.

Now, as to the eulogy of whisky. It gives me a certain pleasure to read that even now, and I believe the readers of the "Telegram" would like to read it once more, so here it is: •

"I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over the billowy fields; the breath of June, the carol of the lark, the dew of night, the wealth of summer, and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voices of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy, tawny dusks of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of men."

I requote this for the reason that Dr. Buckley, who is not very accurate, made some mistakes in his version.

#### EULOGY OF TOBACCO.

Now, in order to show the depth of degradation to which I have sunk in this direction, I will confess that I also wrote a eulogy of tobacco, and here that is:

"Nearly four centuries ago Columbus, the adventurous, in the blessed island of Cuba, saw happy people with rolled leaves between their lips. Above their heads were little clouds of smoke. Their faces were serene, and in their eyes was the autumnal heaven of content. These people were kind, innocent, gentle, and loving.

"The climate of Cuba is the friendship of the earth and air, and of this climate the sacred leaves were born—the leaves that breed in the mind of him who uses them the cloudless, happy days in which they grew.

"These leaves make friends, and celebrate with gentle rites the vows of peace. They have given consolation to the world. They are the companions of the lonely, the



friend of the imprisoned, of the exiled, of workers in mines, of fellers of forests, of sailors on the desolate seas. They are the givers of strength and calm to the vexed and wearied minds of those who build with thought and dream the temples of the soul.

"They tell of hope and rest. They smooth the wrinkled brows of care, drive fear and strange, misshapen dreads from out the mind, and fill the heart with rest and peace. Within their magic warp and woof some potent, gracious spell imprisoned lies, that, when released by fire, doth softly steal within the fortress of the brain and bind in sleep the captured sentinels of care and grief.

"These leaves are the friends of the fireside, and their smoke, like incense, rises from myriads of happy homes. Cuba is the smile of the sea!"

There are some people so constituted that there is no room in the heaven of their minds for the butterflies and moths of fancy to spread their wings. Everything is taken in solemn and stupid earnest. Such men would hold Shakespeare responsible for what Falstaff said about "sack," and for Mrs. Quickly's notions of propriety.

There is an old Greek saying which is applicable here: "In the presence of human stupidity even the gods stand helpless."

John Wesley, founder of the Methodist Church, lacked all sense of humor. He preached a sermon on "The Cause and Cure of Earthquakes." He insisted that they were caused by the wickedness of man, and that the only way to cure them was to believe in the Lord Jesus Christ.

The man who does not carry the torch of humor, is always in danger of falling into the pit of absurdity.

DR. CHARLES DEEMS.

The Rev. Dr. Charles Deems, pastor of the Church of the Strangers, contributes his part to the discussion.

He took a text from John, as follows: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

According to the orthodox creed of the Rev. Dr. Deems, all have committed sin, and consequently all are of the devil. The doctor is not a metaphysician. He does not care to play at sleight-of-hand with words. He stands on

bed-rock, and he asserts that the devil is no Persian myth, but a personality, who works unhindered by the limitations of a physical body, and gets human personalities to aid him in his works.

According to the text, it seems that the devil was a sinner from the beginning. I suppose that must mean from his beginning, or from the beginning of things. According to Dr. Deems's creed, his God is the Creator of all things, and consequently must have been the Creator of the devil. According to the Scripture, the devil is the father of lies, and Dr. Deems's God is the father of the devil—that is to say, the grandfather of lies. This strikes me as almost "blasphemous."

The doctor also tells us "that Jesus believed as much in the personality of the devil as in that of Herod or Pilate or John or Peter."

That I admit. There is not the slightest doubt, if the New Testament be true, that Christ believed in a personal devil—a devil with whom He had conversation; a devil who took Him to the pinnacle of the temple and endeavored to induce Him to leap to the earth below.

Of course He believed in a personal devil. Not only so, He believed in thousands of personal devils. He cast seven devils out of Mary Magdalen. He cast a legion of devils out of the man in the tombs, or, rather, made a bargain with these last-mentioned devils that they might go into a drove or herd of swine, if they would leave the man.

I not only admit that Christ believed in devils, but He believed that some devils were deaf and dumb, and so declared.

Dr. Deems is right, and I hope he will defend against all comers the integrity of the New Testament.

#### HOW DOES HE KNOW IT?

The doctor, however, not satisfied exactly with what he finds in the New Testament, draws a little on his own imagination. He says:

"The devil is an organizing, imperial intellect, vindictive, sharp, shrewd, persevering, the aim of whose works is to overthrow the authority of God's law."

How does the doctor know that the devil has an organizing, imperial intellect? How does he know that he is vindictive, and sharp, and shrewd, and persevering?

If the devil has an "imperial intellect," why does he attempt the impossible?

Robert Burns shocked Scotland by saying of the devil, or, rather, to the devil, that he was sorry for him, and hoped he would take a thought and mend.

Dr. Deems has gone far in advance of Burns. For a clergyman, he seems to be exceedingly polite. Speaking of the "Arch Enemy of God"—of that "organizing, imperial intellect who is seeking to undermine the Church"—the doctor says:

"The devil may be conceded to be sincere."

It has been said:

"An honest God is the noblest work of man," and it may now be added, "A sincere devil is the noblest work of Doctor Deems."

But, with all the devil's smartness, sharpness, and shrewdness, the doctor says that he "can not write a book; that he can not deliver lectures (like myself, I suppose), edit a newspaper (like the editor of the "Telegram"), or make after-dinner speeches, but he can get his servants to do these things for him."

There is one thing in the doctor's address that I feel like correcting. I quote from the "Telegram's" report:

"Doctor Deems showed at length how the Son of God, the Christ of the Bible—not the Christ of the lecture platform caricatures—is operating to overcome all these works."

I take it for granted that he refers to what he supposes I have said about Christ, and, for fear that he may not have read it, I give it here:

"And let me say, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground. And let me say, once for all, that to that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in His day, and kind in His time. He was regarded as a blasphemer, and His life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time, I would have been His friend. Such is my feeling for the man. For the theological creation I have a different feeling."

I have not answered each one who has attacked by name. Neither have I mentioned those who have agreed with me. But I do take this occasion to thank all, irrespective of their creeds, who have manfully advocated the right of free speech, and who have upheld the "Telegram" in the course it has taken. I thank all who have said a kind word for me, and I also feel quite grateful to those who have failed to say unkind words. Epithets are not arguments. To abuse is not to convince. Anger is stupid and malice illogical.

And, after all that has appeared by way of reply, I still insist that orthodox Christianity did not come with "tidings of great joy," but with a message of eternal grief.

ROBERT G. INGERSOLL.

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(February 8, 1892.)

## HOW DID THOMAS PAINE DIE?

REV. JAY BENSON HAMILTON QUOTES AN OLD ACCOUNT.

To the Editor of the "Evening Telegram":

INFIDELS have never proven to be trustworthy historians of infidelity. They have possessed a facility in juggling with facts that was fatal to accuracy. They have never been embarrassed by their code of ethics. Judged by the spoken and printed words of their recognized teachers, scurrility, obscenity, and falsehood may find place by the side of tender pathos, noble sentiments, and lofty thoughts. It would seem idle for any one familiar with the words of infidel teachers to expect them to speak truthfully of their own creed or leaders.

We have a fair illustration of their methods in the recent glorification of Thomas Paine. He has been made the subject of recent panegyrics so fulsome and false as to read like the strained and exaggerated fun of the comic journal. Thomas Paine was a patriot of revolutionary times who won fame and earned gold as a pamphleteer. A soldier, he poured not forth his blood for America; he shed ink. His connection with the literature of his time was akin to that of a tramp printer to the editor of a great journal. Dismissed from office under our Government for the lack of integrity, he became a French Communist, and aided with his genius the infamous gang of the French Revolu-

tion whose indecencies and enormities are the blackest stain of human history. He came to America a dissolute *débauché*, to die in agony and remorse.

Is it not utterly incredible that such a character can, in the light of the nineteenth century, command the services of a great orator, an educated and distinguished gentleman, to panegyryze him as the flower of the race? Thomas Paine has already, if we may believe his panegyrists, crowded Washington from his place as the father and founder of the American Republic. It is not impossible that with the same methods, a few years hence, the names of Abraham Lincoln and Ulysses S. Grant may be displaced by Robert Ingersoll. Who emancipated the slaves, conquered the rebellion, and saved the Republic? A century hence New York may hold a meeting to answer that question, and some wise and distinguished man may declare that "history is at fault. The debt of the world for those great deeds is not due to Lincoln or Grant, but to Ingersoll."

#### WORDS FROM THE "TRIBUNE."

Is it not appropriate just now to place by the side of the words of the panegyrist of Paine a few words from the "Tribune," March 25th, 1876:

"He was an infidel without science, erudition, or philosophy. He was simply a sharp debater, a caviler, and a technical disputant. As such he was immensely admired by minds of the same class, but it is a class for which we can not entertain the highest respect, and to whose guidance methodical thinkers in these days will not resign themselves."

The one fact which seems to awaken most bitterness and wrath in the disciples of Paine is his death-bed scene. I have been accused by letter and by printed word of having given circulation to a "Christian lie," by describing Paine's dying moments in my communication to the "Telegram." It may be an interesting page in the history now being written to place upon record the testimony of a witness absolutely unimpeachable.

#### GRELLET'S TESTIMONY.

Stephen Grellet, the son of a French nobleman, who was proscribed by the French revolutionists, made his home in



America. He was led from infidelity by the writings of William Penn, and became a Quaker preacher and missionary. The spotless purity of his life, the exalted nobility of his Christian character, make it impossible for him to be charged with misrepresentation or misstatement. He says in his biography:

“I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state, for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, and something that had passed between us had made such an impression upon him that some days after my departure he sent for me, and on being told that I was gone from home, he sent for another Friend.

“This induced a valuable young Friend (Mary Roscoe), who had resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and in a loud and unfeeling manner, said: ‘Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,’ and then went away. On which, turning to Mary Roscoe, he said: ‘You see what miserable comforters they are.’

Once he asked her if she had ever read any of his writings, and on being told that she had read but very little of them, he inquired what she thought of them, adding, ‘From such a one as you I expect a correct answer.’ She told him that when very young his ‘Age of Reason’ was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. ‘I wish all had done as you,’ he replied, ‘for if the devil has ever had any agency in any work, he has had it in my writing that book.’ When going to carry him some refreshment, she

repeatedly heard him uttering the language, 'Oh, Lord!' or, 'Lord Jesus, have mercy upon me!'"

The historian who announces that he has in preparation an accurate and reliable biography of Paine gives us a foretaste of what is in store for us by saying: "Thomas Paine and Jehovah had a controversy; Thomas Paine would not recant, and Jehovah had to." As Thomas Paine has met God since he wrote the "Age of Reason," a reliable record of his ante-mortem testimony would be valuable. May we hope to find it in the coming history?

Yours respectfully,

JAY BENSON HAMILTON.

Hackettstown, New Jersey.

(February 11, 1892.)

### THOMAS PAINE'S DEATH-BED.

MONCURE D. CONWAY DISSECTS THE MINISTERIAL PICTURE OF THE SCHOLAR'S LAST HOURS—TRUSTWORTHY CHRISTIAN HISTORIANS.

To the Editor of the "Evening Telegram":

I HOPE in a few weeks to submit to the public an impartial history of Thomas Paine and his career. I regret that it could not be completed earlier, since it might have saved pious men like the Rev. Jay Benson Hamilton from spreading fictions about Paine which they will have to retract, but can never entirely overtake. Mr. Hamilton will presently find every one of his statements about Paine—including that quoted from honest but credulous Stephen Grellet—disproved by documentary evidence. Several eminent clergymen, of unimpeachable orthodoxy, have assisted me with materials for my work, and I will not doubt that, like them, Mr. Hamilton will discover how grievously he has been victimized by the accumulated Paine mythology.

As an example of how such mythology is built up, I may refer to the sentence Mr. Hamilton ascribes to me: "Thomas Paine and Jehovah had a controversy; Thomas Paine would not recant, and Jehovah had to." To most readers this will seem a proclamation of atheism, both for myself and Paine. Thomas Paine founded, in Paris, the first theistic church in Christendom, and preached in it.

He was the first to preach the "Fatherhood of God and Brotherhood of man." This ideal deity he opposed to the superstition of ignorant revivalists in his time, who, under the name of "Jehovah," represented the divine being as dooming human beings to eternal torture, and also as smiting theists like Paine with fearful judgments (as blindness or dumbness) in this world. That Paine had not been smitten was a fact that impugned the fictions of preachers about Jehovah's wrath against heretics; and his peaceable end, at three-score years and ten, was accounted for by the pious invention of a recantation.

It was a question whether the imaginary Terrorist, whom vulgar superstition called "Jehovah," should recant, or Paine. Paine certainly did not recant; that the fictitious "Jehovah" did recant is proved by the fact that no such deity as Paine repudiated is now acknowledged in any enlightened church. The universal Father, in whom Paine believed, is now the deity of educated Christendom. This was the statement made in my address, with weighed words, which a reporter's modifications and Mr. Hamilton's omissions have turned into a flippant affront on beliefs for which my respect was carefully expressed.

This, I repeat, is the way in which mythology is made. In this way Paine's "Age of Reason," one of the devoutest books ever written, is converted, in the remote Hackettstowns of the world, into a mass of scurrility. Mr. Hamilton would do well to remember the origin of the word "Paganism." The pagans (*pagani*, villagers) were those who held on to their old gods and mythology after these were abandoned in the centers of culture. Mr. Hamilton's letter, in the "Evening Telegram" of February 8th, may some day be cited in our Folklore Society as an example of Christian Paganism, and of the survival in Hackettstown, as late as 1892, of long-exploded legends about Paine and American history.

Yours respectfully, MONCURE D. CONWAY.

New York, Feb. 9, 1892.

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## MR. HAMILTON AS A HISTORIAN.

To the Editor of the "Evening Telegram":

ONE hundred and sixteen years ago, when Thomas Paine wrote "These are the times that try men's souls," the

prototypes of the Reverends Peters and Hamilton could be found among the Tory time-servers who "dearly loved a Lord." Thomas Paine earned the lasting enmity of the clergy by writing a book, "Age of Reason," which they have never been able to refute. But it seems to me that circulating "tiger-tracts" and "Mary Roscoe" stories is a somewhat contemptible form of revenge.

The "Encyclopedia Britannica" says: "If he had never meddled with religious controversy, his name would have been remembered in the United States at least as one of the founders of their independence."

Mr. Hamilton asserts that "Infidels have never proven to be trustworthy historians of infidelity," and then, to prove how trustworthy a Christian can be, he declares that "Paine became a French Communist, and aided with his genius the infamous gang of the French Revolution." The members of the "infamous gang" were so grateful to Mr. Paine that they imprisoned him for eleven months in Luxembourg, where he wrote the first part of the "Age of Reason," and escaped the guillotine by an accident. This "dissolute *débauché*" nearly lost his head because of his efforts in behalf of Louis Capet. Mme. De Staël says: "When the sentence of Louis XVI. came under discussion, he (Paine) alone advised what would have done honor to France, if it had been accepted, the offer to the king of an asylum in America."

PETER GIBBONS.

New York, Feb. 9, 1892.

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(February 13, 1892.)

## SWORD-THRUSTS AT COLONEL INGERSOLL.

FATHER LAMBERT ADROITLY PARRIES THE ARGUMENTS  
OF THE NOTED INFIDEL.

ONE of the ablest of Colonel Robert Ingersoll's antagonists is the Rev. Father Lambert, the pastor of St. Mary's Roman Catholic Church, Waterloo, N. Y. There are thousands of people throughout the country who are of the opinion that in the arguments and views expressed by this popular and learned priest there is a Waterloo for the "Napoleon of Infidels."

In his "Notes on Ingersoll" the zealous priest picks up

hundreds of utterances by the "Napoleon of Infidels," and comments upon them separately. The "sword thrusts" will be read with deep interest by the great multitude of "Telegram" readers who have followed the controversy which has been going on in the paper during the past month. We have space only for the following samples:

Ingersoll—"It will not do to say that the universe has a plan, and then assert that there must have been an infinite maker."

Comment—Of course it will not do to merely say it without any proofs to back the statement, as you say so many things, and therefore Christian scholars invariably supply those proofs. The proofs being good until refuted, it does and must follow that there is an infinite planner, designer, Creator.

Ingersoll—"Of course, it is admitted that most of the Ten Commandments are wise and just."

Comment—Most? Why this indefinite limitation? Is it candid to make a limitation so indefinite as to leave you room to dodge? Why not specify which, if any, are not wise and just? Christians are bound and ready to defend them all. Why not point out an unwise or unjust commandment, that we may come to a direct issue?

Ingersoll—"The history of the world is filled with instances where men have honestly supposed that they had received communications from angels and gods."

Comment—How do you know that they honestly supposed? Must you not, from the nature of the case, take their words for the honesty of their supposition? Then it is their claim to have received communications that constitutes the instances with which you say history is filled.

#### WHAT IS LEGAL TENDER?

Ingersoll—"In the world of science a fact is a legal tender."

Comment—Then, before you can assert a legal tender, you must demonstrate a fact. A fact must be established as such before it is a legal tender. Now, the question between you and the Christian is this: What are the facts? The whole controversy rests on the answer to this question. What you offer as facts the Christian may reject as fallacies and sophistries, and what he offers as facts you



may reject. It follows, therefore, that until both parties agree as to what are the facts they can not agree as to what is legal tender.

Ingersoll—"Miracles are base and spurious coins."

Comment—That depends. And here I must make the same distinction I made in regard to assertions. If a miracle is a fact, it is not base and spurious. Now, the fact or fallacy of a miracle is the point in debate. Until that point is settled—not by assertions, but by valid arguments—you can not say that it is spurious, for when you make that assertion you simply beg the question. To beg the question in argument is like asking a knight or a castle of your opponent in a game of chess—it is a sign of conscious weakness.

Ingersoll—"Not until the destruction of Jerusalem was there a Hebrew sculptor or painter."

Comment—Well, then, who "sculped" the cherubim and other ornamentations for the Temple of Jerusalem? Who made the cherubim to ornament the ark of the covenant? Who made the golden calf and the brazen serpent? Surely it requires all the brass of the brazen serpent to say, in the face of all this, that "there was no Hebrew sculptor before the destruction of Jerusalem."

#### A GOOD AND WISE GOD.

Ingersoll—"I insist that if there is an infinitely good and wise God. He beholds with pity the misfortunes of His children."

Comment—I insist on the same; but we must distinguish between misfortune and crime, misfortune and wickedness.

Ingersoll—"I insist that such a God would know the mists, the clouds, the darkness enveloping the human mind."

Comment—He does know and take into account these disadvantages in dealing with His creatures. But are you not a little inconsistent? You exalt the human mind and claim for it the right to rejudge the justice of God, and now you deplore the clouds, and mists, and darkness that enshroud it.

Ingersoll—"Assertions and miracles are base and spurious coins."

Comment—If this be true, then the assertion you have

just made is base and spurious coin. You say all assertions are base and spurious.

Ingersoll—"The justice of God is not visible to me in the history of this world."

Comment—Might not this strange circumstance arise from intellectual Staphyloma? Grant that it is not visible to you, does it follow that it is not in this world? Does your failure to see it demonstrate that it is not? When you make your limited vision the measure of God's justice, you usurp the attributes of the Infinite, put your judgment above His, and attempt to assume His place.

#### KNOWLEDGE OF THE INFINITE.

Ingersoll—"What we know of the infinite is almost infinitely limited; but, little as we know, all have an equal right to give their honest thought."

Comment—Has any man the right, common sense being the judge, to talk about that of which his knowledge is almost infinitely limited? All may have an equal right to give their honest thought, but none have the right to give their honest thought on all subjects and under all circumstances. Common sense and decency forbid it.

Ingersoll—"An infinitely good being, had he the power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone."

Comment—God is infinitely just and merciful. He knows the hearts of men, and judges them according to their lights, opportunities, and circumstances. It would be in keeping with His infinite goodness to hear the reasonable prayer of the honest but mistaken savage, and answer it by enlightening his mind, making known to him His will, and forbidding him to worship idols. If this savage should persist in his idolatry, after being forbidden, he would be no longer an honest savage, but a disobedient child deserving punishment.

Ingersoll—"God lived from eternity in infinite vacuum and absolute idleness."

Comment—If God lived in it, it could not have been vacuum. A vacuum is that in which nothing is. In the hypothesis that God is, He is something, He is infinite, and hence an infinite vacuum is infinite nonsense. But the word has a gross, material sense, and you used it for a purpose.

Ingersoll—"For the honest infidel, according to the American evangelical pulpit, there is no heaven."

Comment—"The cook-book says: 'The first step in cooking a hare is to catch it.'" I do not believe any infidel will ever be damned for his honesty. I have no authority to speak for the American evangelical pulpit, but I suppose if it could be convinced of the "honesty" of an infidel, and his decency in other respects, it would check him through as a victim of defective phrenal development.

Ingersoll—"For the upright atheist there is nothing in another world but punishment."

Comment—"The upright or downright atheist will no doubt be treated as the upright rebel or traitor is treated by the government whose laws he defies and whose authority he rejects. Christianity teaches that God loves the honest man, that He will never punish him for his honest convictions; it teaches also that God, who is infinitely wise, knows the difference between an honest man and a loquacious demagogue. Christianity teaches that honesty is an affair of the heart and conscience, and not a matter of word-spinning or gush.

Ingersoll—"The superior man is strength for the weak."

Comment—"Then he is superior because he is stronger, and he is good because he uses that strength to assist the weak. Here again the superiority is prior to the use of it, and, therefore, the use of it is not criterion of it. You confound superiority with goodness. The ability to help the weak constitutes superiority; the actual helping of the weak constitutes goodness.

Ingersoll—"We are told that 'there is no good reason to doubt that the statements of the evangelists, as we have them now, are genuine.' The fact is, no one knows who made the 'statements of the evangelists.'"

Comment—"The fact is, there can be no reasonable doubt whatever that Matthew, Mark, Luke, and John wrote the gospels attributed to them. Your statement to the contrary has not a particle of evidence to rest on. You have as good reason, and no better, to say that no one knows who wrote Shakespeare, 'Paradise Lost' of Milton, the 'Divine Comedy' of Dante, Cæsar, Livy, Tacitus, Josephus, or Homer. No one ever doubts that those books

were written by the authors to whom they are attributed. The same kind of evidence that establishes the authenticity of these proves the authenticity of the gospels in a higher degree.

#### GOD BACK OF THE UNIVERSE.

Ingersoll—"To put a God back of the universe compels us to admit that there was a time when nothing existed except this God."

Comment—It compels us to admit nothing of the kind. The eternal God can place an eternal act. His creative act could, therefore, be co-eternal with His being. The end of the act, that is, creation, could be co-existent with the eternal act, [and, therefore, eternal. To deny this is to affirm that there could be a moment when the eternal and omnipotent God could not act, which is contrary to Christian teaching. Christianity does not teach that the universe was actually created from eternity, but reason teaches that it could have been so created.

Ingersoll—"With me, liberty is not merely a means, it is an end."

Comment—This is too vague. We are all in favor of liberty, as we understand it, but we do not agree as to what it is or ought to be. It is a foolish loss of time to caw over the word until we have a common idea or understanding of the thing.

Ingersoll—"Under the domination of the Christian Church, woman became the merest slave for at least a thousand years."

Comment—This is too general and indefinite. General statements can be met only by general denials, and a call for proofs and specifications. Christianity found woman in the pagan world at man's feet, and it raised her up and placed her at his side as a companion, where she belongs and from whence she came.

Ingersoll—"In that country where God is King, liberty can not exist."

Comment—This is your conclusion. Grant society or government, and it is of no consequence whether X, Y, or Z is its king; the principle of its action must be the same in reference to those things which touch its authority.

Ingersoll—"Think of an infinite God acting as the

direct governor of a people, and yet not able to command their love!"

Comment—It is, indeed, a subject worthy of careful thought. God freed that people from the bondage of Egypt by a series of most wonderful miracles, fed them, for nearly half a century, in the desert, gave them the land of Palestine to live in, and blessed them in a thousand ways, and yet He could not command their love! Verily they were a stiff-necked people. This want of appreciation of the divine beneficence is one of the most convincing proofs of man's original fall.

Ingersoll—"He (God) ordered the murder of millions."

Comment—He never authorized or ordered the murder of any one, from Abel to Garfield. God is the author and giver of life, and those He places on this earth He can remove at His will. No man has a right to live one instant longer in this world than the Creator wills him to remain, be he yet unborn, or innocent, or guilty. As creatures of God we are absolutely His, and can have no rights whatever as against Him. To God the death of man is but the passing from one state of existence to another, from one department to another in the same universe.

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(February 15, 1892.)

## INGERSOLL ANSWERED BY THE REV. DR. PETERS.

### THE PAST TEN YEARS THE MOST TRIUMPHANT IN THE CHURCH'S HISTORY.

To the Editor of the "Evening Telegram":

MR. INGERSOLL, in his reply to me in Saturday's "Telegram," said that there was "more infidelity in England and America to-day than there was fifty years ago." Now, what are the facts? Fifty years ago England was under the dominion of infidelity; to-day the Bible is the text-book of every British youth, Gladstone is a lay reader and a Sunday-school teacher, and the Lord Mayor of London is a Sunday-school superintendent.

Considering the census of 1890 worthless, I quote that of 1880. The past ten years have been the most triumphant in the history of the Church in America. We had in 1880 115,610 churches, 81,717 ministers and 17,267,878



communicants in a total population of 50,000,000. Subtract our Catholic population of 6,231,594, and we have 11,035,924 Protestant communicants. Three children and adherents to each communicant is a small ratio—lower than the fact. Upon this basis the Protestant population (1880) is 33,124,228 (including the ministers), to which add the Catholic population of 6,238,500 (including the 6,456 priests), and we have a total Christian population of 39,339,712, leaving the Jews, Mormons and other classes, besides the non-religious, to make the balance—10,660,184.

Considering the complex character of our population, these facts are marvelous. In the past fifty years the Christians contributed voluntarily \$115,000,000 for missions, and in the past ten years nearly \$60,000,000. The amounts raised for the running expenses of 115,610 churches, for new churches, for colleges, etc., etc., we dare not undertake to compute. The aggregate must be an enormous sum.

#### THEY SUPPORT THE CHURCH.

Now, would a religion be supported with such amazing generosity if the people did not believe in it, and if it was dying out? Where is there a community in the United States where the most respectable and intelligent people do not, as a rule, attend and support the Church.

Each Sabbath the Bible is taught by 886,000 teachers to over 9,000,000 children in the Sunday-schools of our land alone.

From 1850 to 1880 the increase in our population was 116 per cent.; of communicants in the same period, 184 per cent. Thus it is evident that the ratio of communicants has exceeded that of the population 68 per cent.

Never in the history of American politics were so many of our leading statesmen church members and officers. Fifty years ago our colleges were hot-beds of infidelity. How is it to-day? Dr. Dorchester, in his "Problem of Religious Progress," says: "Inquiries extending through fourteen hundred graduates of Harvard within the past ten years show only two skeptics, and never before were so many evangelical church members among the students of that institution." Dr. McCosh testified that of twelve hundred young men who have been graduated from Prince-

ton only four left the institution confirmed infidels. Since graduation even these four have reconsidered the grounds of their unbelief and returned to the stand of Christianity.

#### INCREASE OF MEMBERS.

The census of the "religious preferences" of the entering class of 504 Cornell students has just been published; of this number 284 are church members and 146 are church-goers, but not members, thus leaving only 74 who are regardless of the Church, though not on that account necessarily irreligious. The students of to-day are not infidels, and religion is still the controlling power in all the institutions of learning.

The times are full of promise. Christianity and civilization are identical. Wherever go the swift ships, wherever stretch the electric wires or the iron rails, there goes the cross. The liberality of Christians is greater to-day than ever. The Bible is printed in more than three hundred different languages and dialects, confronting three fourths of the human race. Journalism has grown so that now no respectable daily newspaper is without its religious news. Christianity is the living faith of the world's best civilization, and has associated itself with every element of dignity, prosperity and power among the nations of the earth.

The name Christian given a few humble followers of Christ at Antioch, 1,832 years ago, as a term of reproach, is now blazoned on the banners of the greatest kingdoms of the earth, and borne with pride by the world's best civilization.

MADISON C. PETERS.

(February 18, 1892.)

### CATTIVELLO DISSECTS COLONEL INGERSOLL.

VESALIUS, THE ANNIHILATOR, IN A ONE-ACT, ONE-PART TRAGEDY—COLOSSAL THIEF OF THE UNIVERSE—SPECULATING ON THE PROBABLE NICHE THAT THE GREAT INFIDEL WILL OCCUPY IN HISTORY.

How, if when I am laid into the tomb,  
I wake before the time that Romeo come to redeem me? There's a fearful point.

—"Romeo and Juliet," Act IV., Scene 3.

ONCE again we bow to the audience and take the baton.  
How eagerly the world awaits to hear the first notes of

the new creation of a great master on the opening night! With what skill he feels his way by sounds to elevate or depress our spirits, so as to leave us *en rapport* with the time and scene at which we are to assist. Harken to those majestic *arpeggi* of the seven harps beginning in the key of A minor, and by a harmonic transposition passing into the grandeur of E major, as if Miss Maude Morgan had struck every string till it pulsates with life! The movement is *adagio*, the expression *con dolore pianissimo*. Listen to that thrilling cry drawn from a violin by the touch of a master's bow, dying like the cry of an infant rendering back its soul to God with its first breath! Hear that sound repeated with the flute's counter-note!—a rare integer is the compound from those components. Hear the grand orchestra as it breaks into song, weird and ghostly, and then dies away, leaving us hushed and somber as the curtain noiselessly rises!

The time is midnight; the foot-lights shed an uncertain light still as in faint moonbeams. We see:

On the left, a cave, black with the smoke of centuries, and over its portal we can just trace the words:

“Lasciate ogni speranza voi ch'entrate.”

On the right is the entrance to a cemetery—the massive gates are closed, but above them we read:

“I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.”

Midway between these portals, upon a marble slab, is a cadaver. Over it bends a swarthy, low, broad-chested, keen-eyed man, in whose hand glistens the keen scalpel. Above, in the branches of the trees, we see those ill-omened birds of prey that “wander 'on the Night's Plutonian shore,” gathered as to a feast.

It is Vesalius, the Annihilator, he who in centuries past lay bare the still palpitating heart of a living man. He speaks:

“Where is the warrant of authority by which I am to exercise my office? Ah, 'tis here!” He takes a paper from off the slab, and reads:

“This man, at a great feast, standing then at the sum-

mit of his greatness, in the sublimity of his thought as a perpetual monument to his nobility of soul, and as an incentive to his fellow-man, with his own hand 'as with the fingers of a man,' wrote on the wall:

" 'Between heaven and hell, I choose hell; between hell and annihilation, I choose annihilation.'

" 'Be it unto him according to his words.'"

Attest:

Rev. Collier,  
Rev. Chadwick,  
Mr. and Mrs. ———,  
Mr. and Mrs. ———,  
and many others.

" I may not question the authority.

" It is a good subject—a fair specimen of a man born of a woman; some sixty years will have been the days of its pilgrimage; some six feet of length, weight about two hundred and ten pounds, strong-limbed, deep-chested. The hands bear no 'monuments of toil'—soft as a woman's; they are irreproachable hands, and still I like them not. There is no mark on the corpus to speak of violence, no emaciation to tell of disease—it has fared well and lain soft? Why has it desired to come to me?

" That thought had its origin in the man's brain, as it had its utterance from his tongue. I shall find it directly when I come to follow out the association fibers connecting the convolutions with the gray matter of the pons and the medulla oblongata. It may be I shall detect paraphasia, and that he has not intended to say what he said; for in that disease the patient recalls the desired word, and can imitate the motions necessary to speak it, but the associating tract between the memory of a definite word and the memory of its motions being broken, the desired word is not spoken, but is replaced by another. I remember that poor woman who kept saying, 'I don't know,' much to her own annoyance, as she understood what was said to her and knew what she ought to say in reply, but could only say 'I don't know.' Ah, to such what a joy is given in those words (reads): 'I am the resurrection and the life.' Death of the body is to them the cure—the consent to enter upon a new and better life.

" But, then, in the other convolutions of the brain there may have existed some other dominating authority. It

will be apparent. Let us analyze his words as indicating his thought.

"He could scarcely have appreciated the fact that the accomplishment of his wish would make him the Colossal Thief of the Universe.

"He would rob the Jew of his God, the Christian of his Redeemer, the heathen of his doubt. He would steal heaven from earth and earth from heaven. He would steal man's faith in God and man from man. He would rob his own grave. He would steal his own carcass from God, its Maker. He would steal from the universe just that miserable atom that he is himself, but which atom, according to his pet authors, is a necessary component of the mass of individual atoms and does not belong to him.

"What elephantiasis or leprosy shall I find in the ganglia of this brain?

"Reflect for a moment upon the amphibious and illogical posture in which he would pose.

"He is a lawyer, attending courts, acknowledging both the authority of law and of courts of law; yet he would deny the existence of all higher laws and authorities, churches, creeds, dogmas. He would substitute for the 'Thou shalt not,' of the Decalogue, 'Do it, and take the consequences.' To the sentinel at his post, in the last watches of the night, he whispers, 'Thou art cold and wet and weary. Go and sleep; let the grand army take the consequences!' To the brakeman, standing with frozen hands and feet in the snow, to warn the approaching train of danger, he says, 'Go warm thee, and take the consequences.' To the man alone at the helm, drenched to the skin, who grips his wheel and keeps the vessel pointing steadily through that inky blackness, as she rises on the mountain crest and then plunges in the abyss, he says, 'sleep just a little—the lookout on the bow is probably dozing. Sleep, and take the consequences.' But hark, the trumpet tones, 'Hard-a-lee!' They are saved by man's faith in man. Shall man's faith in the God of his fathers and of his own life be less than his faith in man? In everything, his idea is self-preservation, nature's first law. But men and heroes die, attesting their faith in a Higher Authority and a higher law.

"His poor parrot brain has recently badly quoted words of wisdom written before he was born:



“ ‘Whatsoever the human mind can conceive to exist—exists. There is properly no such thing as a lie; it is but an inverted truth.’ ‘Magna est veritas, et prævalebit.’ ”

“ If men and heroes live and die attesting the existence and power of the Higher Power and the higher law, then such powers and laws exist, and his ‘lie’ is but the inverted truth, as our fathers have through all the ages declared to us. Did this lawyer ever hear of *Vis Major*?

“ But this lawyer, not contented with the harvest produced by his legal attainments, has adopted a second calling, the very antipodes of the legal profession. ‘While inviting by his shingle the public to trust their interests to his care as a lawyer, with his own mouth in his other calling he proclaims to society that it has no interests which he respects or cares for.’ ”

“ If he stands on his feet as a lawyer, he must necessarily stand on his head when he plays his other part. By his own logic, a lie is an inverted truth; in which position, then, was this man’s normal mental equilibrium?

“ No one could have done any possible good by ‘administering to this mind diseased some sweet oblivious draught;’ but quite possibly, knowing the normal mental horizon, by standing him on his head when he plays the buffoon, we might have rendered the lesion creating the paraphasia temporarily inoperative, and he would then have spoken quite the reverse of what he really said.

“ This lawyer, knowing the value of the monuments planted for us by our fathers to establish the meets and bounds of all our interests, would, if he could, sweep them all away simply to give us in their place and stead Messrs. Paine, Voltaire, *et id genus omne*. What is the difference between our corporeal tenements, this subject’s and mine? Simply that mine hath a tenant; the little tenant of his tenement has moved out, as other countless millions have similarly moved out. The attestation of this ‘great majority’ has been to the excellence of a rule of action whose title-page reads ‘The Holy Bible.’ Respecting those tenants, this book, as I am informed, says, ‘They now inhabit a spiritual body,’ but respecting this book and its adherents, this subject had a mental delusion, and had so long kept on repeating a clearly defined set of objections which he had learned from certain writers that he came to

live within so circumscribed a circle that he eat, drank and slept in hell.

"Here are the proofs: At this banquet, where ladies and gentlemen were assembled, he was unable to resist his too potent mania. He fairly drugged them with it and with himself. To every forty-six words, he gave them one 'I,' just one hundred and sixty-five times 'ego.' Truly a nauseous dose! I am afraid, as Gil Blas says, their stomachs must have made very poor chyle that night.

"What is the phraseology of the sentence of annihilation:

"The tongue torn out and fed to the birds of the air; the heart and lungs removed and burnt to ashes—the ashes scattered to the four winds of heaven; the body cut in twain and buried in the sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours.'

"Well, to the work!

"See, I will grave my circle just above the heart. This heart I shall find of very small dimensions." (Traces a heart and then puts on his apron). Returning to the work:

"Queen of heaven! He bleeds—that heart still beats! Once again I shall see a living heart!" (The subject opens its eyes; it speaks.)

"Where am I?"

"On the road to annihilation."

"Oh, stop!"

"Too late! This is my opportunity." Cuts through the thorax and lays bare the palpitating heart.

"Ah, see that masterpiece of the Creator's skill, with its four chambers and four sets of valves, now flooding, now emptying, performing diametrically opposite operations with the minutest precision, and found sometimes in perfect repair after a century's constant labor, without having had a moment's intermission. Now I shall see the flush of colors through the muscles of the walls. How distinct the rhythm!"

"Oh, thou, whoever thou art, ere thou sendest me away, I pray thee hear this prayer: At home, my daughter sits and waits for me. Her lovely eyes will fill with tears; that

sweet voice I shall hear no more. How desolate will be to her my vacant place by our fireside. Oh, promise me to go and tell her that all her fortune is buried under the tree in the garden. She will be beggared! To think! Left the owner of concealed millions, she may yet starve! Oh, promise me!"

"Too late! There is a great gulf fixed between us. The natural eye can not see my spiritual body, nor can the natural ear hear my speech. It is only while I stand here to do the work assigned me that I retake my former tenement. And even if she could hear or see me, have you not yourself taught her sweet voice from infancy to lisp: 'There is no God—no heaven—no hell—no cross to offer a refuge?' Will she doubt your words because you are not there. Tell me, do you think, in this supreme agony, that the thirst of a burning man can equal the bitterness of your own pain? Had she been left an orphan in her tender years, the world would have taught her 'Credo;' you have taught her 'Non Credo.' You must take your own medicine—Consequences.

"You have a great vitality, sir, but if you have any further requests to make, speak quickly. I see the heart's action is rapidly slowing."

"Oh, miserable man that I am! Have I outraged the sentiment of the Christian world for an earthly treasure—now lost forever—and even tried to steal the heavenly treasures from the toiling millions—to reap this agony!"

"Hush! He will speak no more. One—two—three—as the babe on its mother's breast sinks into sleep, quitting its hold on nature's font of life, so this heart has, with that last faint pulsation, stopped forever."

Come away. Let us leave Vesalius to finish his enjoyable task alone.

\* \* \* \* \*

As we sally forth from the spectacle, and separate, each to his respective abode, we find ourselves speculating on the probable niche the late departed will occupy in history, alongside of whom Cain, Barabas and Judas will shine like fair seraphs.

It may be that when in the centuries to come another period shall have been added to the neozoic age, and the present mammal, man, shall have been under the glacial

pressure of plutocracy transformed into a new being, guided by the single aim and purpose to get money, that the principles of this beast shall be worn by legislative authority on men's foreheads; but until then we will hope that good men and true will stand in the old ways and travel by the paths worn by the imprint of our fathers.

CATTIVELLO.

(February 19, 1892.)

## INFIDEL RULE WAS NOT A SUCCESS.

ONE NATION TRIED IT, AND THE RESULT WAS GHASTLY—  
HOW INGERSOLL'S PEAN WORKED THEN—BLOODSHED  
AND MASSACRE FOLLOWED THE INAUGURATION OF  
THE REVOLUTION.

To the Editor of the "Evening Telegram":

THERE was one nation, and only one, that ever tried Mr. Ingersoll's system of infidelity—one nation that succeeded in persuading the people that they would die like brutes, and they began to live like brutes. Infidelity made one organized endeavor to regenerate mankind. Turn to the history of the French Revolution, and read there, as Caryl says, "the shabbiest page in the annals of history." The leaders of that revolution were the very men whom Mr. Ingersoll has glorified in the "Telegram"—the disciples of Diderot, Voltaire and Rousseau.

They were avowed infidels; and Thomas Paine was one of their number, sat in their midst, participated in their discussions, and aided in the drawing up of the Constitution they enacted in that National Convention. That convention did what Mr. Ingersoll would be glad to have the Congress of the United States do. They abolished Christianity by vote. They declared that there was no God, forbade the public instructors to utter His name. They struck the Sabbath out of the calendar, and made the week to consist of ten days instead of seven. They dragged the Bible through the streets by way of derision and contempt. They tore down the bells from the church spires and cast them into cannons. They wrote over the gates of the cemeteries, "Death is an eternal sleep." Where the Christian

altars had stood, a noted courtesan was worshiped as the Goddess of Reason.

#### WHERE INFIDELITY REIGNED.

The most outrageous profanations were enacted, the grossest debauchery was inaugurated and the wildest excesses were gloried in. The grosser the infraction of morals the greater the so-called victory over prejudice. Infidelity then reigned, and frightful was its reign. Its crown was terror, its throne the guillotine, its scepter the battle-ax, its palace-yard a field of blood, and its royal robes dripped with human gore. Gutters were filled with the torn shreds of human flesh.

Mr. Ingersoll admits that seventeen thousand perished in the city of Paris during this reign of infidelity, but he is not honest enough to add that throughout France not less than three million lives were the costly price of establishing infidelity; and such was the state of affairs that, to save the metropolis and the kingdom from utter desolation, the infidel authorities had to institute the Sabbath and public worship.

There is no disputing this terrific record. And what infidelity was then it is now, and what it did then it would do to-day if it had the power. And if the infidelity which Mr. Ingersoll glorifies had its sway it would do for America what it did for France. France is yet reaping the sad fruitage of her folly.

Do you want the Reign of Terror in America? Were you men of business about to employ a young man, which of two young men would you select—an atheist, or he whose model is Christ? Were your merchants to write over the door of your store,

“There is no God,”

and

“Death is an Eternal Sleep,”

in whom would you confide, and who would confide in you?

MADISON C. PETERS.

Bloomingdale Reformed Church, Broadway and Sixty-eight Street,  
New York City, Feb. 19, 1892.



(February 20, 1893.)

## FATHER LAMBERT ANSWERS INGERSOLL.

SCATHING REPLY TO THE GREAT INFIDEL ORATOR'S ARGUMENTS—MASTERLY ARRAY OF FACTS—"SOPHISMS, MISSTATEMENTS AND TRICKS OF SPEECH"—DENOUNCED—RELIGION FIRST TEACHES TRUTH—CHRISTIANITY IS NOT A CODE OF MORALS, NOR CAN IT BE—SAVED BY FAITH AND GOOD WORKS—IF A BLASPHEMER ATTACKS THE PREVAILING BELIEF OF A PEOPLE HE MUST NOT PLEAD THE BABY ACT AFTER HAVING ROUSED THEM.

To the Editor of the "Evening Telegram":

I AVAIL myself of your suggestion to reply to some statements made by Mr. Ingersoll in his latest outbreak. He has been comparatively quiet about Christianity of late years, and some began to believe his monomania had subsided, that the symptoms had mitigated; but it is very evident they erred in their prognosis. Owing to his silence, he had begun to fall away from public attention, which constantly seeks new and fresh stimulants. He was settling down into that condition which has been aptly phrased "innocuous desuetude," a condition not at all congenial to one whose thorax expands with applause. This may account for his late pyrotechnic display.

In his late utterances Mr. Ingersoll only threshes the old straw of his lectures on "The Mistakes of Moses," "The Gods," "Skulls and Ghosts." All these I have read, and in reading his last effort I recognize the old familiar faces of his sophisms, misstatements and tricks of speech—the same venerable chestnuts that in years gone by were wont to bring down the house. Unlike good whisky, however, they have not improved with age.

### DRIFTING OUT WITH THE TIDE.

The colonel is growing old, like myself. The sun of our days is setting beyond the hills, and illumines only with cold, retreating rays the valley shadows that are closing in about us like a shroud. The tide of life's fitful fever is going out, and we are drifting out with the tide. And then? A question to be asked.

In his old lectures Mr. Ingersoll exhausted all the ammunition in his anti-Christian armory, and is now very naturally under the necessity of repeating himself. He is not to be blamed for this, and I do not mention it as a reproach. Few men, if any, can be original to the last. There is a limit to the most prolific imagination, and it has been observed of even the greatest writers that they wrote themselves out. Scott, Dickens, Thackeray, Hugo, the elder Dumas and others who lived beyond middle life began to repeat themselves toward the last, and it should not be expected that Ingersoll—equal in fiction to any of them—should prove an exception to the rule. It is expecting too much. We should take the best he can give us with thankfulness, and remember the old Irish fiddler who knew but two tunes. When requested to play he would ask, “*Which’ll ye have?*” With the doughty colonel, when attacking Christianity, it is a question of *which’ll ye have*—Moses, Skulls, Gods, or Ghosts, or will an *olla podrida* of tid-bits from all of them do? But, whichever he may grind out, there is always a monotonous sameness of grind that is suggestive of a perambulating crank organ.

#### A QUESTION OF ENDURANCE.

The only objection that one can reasonably urge to these repetitions is that they put one to the tiresome necessity of repeating the same refutations with the same music-box regularity, and then it becomes a question of who has the strongest lungs or the most tireless pen. I shall, however, try to introduce some variations to break the monotony.

It is not difficult to meet Mr. Ingersoll’s general arguments, his main, leading thought, but there is a subtle, crafty vein of sophism and implication running through them all which can not be met by a reply to his main propositions. These shadowy, sinuous, winding, tortuous sophisms and implications, suggestive of the sardonic grin of a lurking Mephistopheles, must be met in some way. And the only possible way that seems to me is to separate his arguments into their component sentences, as the hay-maker lifts sodden hay with his fork to let the sunlight and pure air purify, dry and shrivel it. His sentences thus separated and cleaned of their sophistry, we can look at them, see what they are worth, and value them accordingly.

This method I made use of on a former occasion in replying to Mr. Ingersoll's article on Judge Black. It is convenient and, I believe, fair all round. I shall nothing extenuate or set down in malice, but shall let Mr. Ingersoll speak for himself.

#### THE FIRST BLOW.

Now, Mr. Editor, after this short preface, I will introduce Mr. Ingersoll to your audience. Step forth, colonel, and let us talk.

Ingersoll—If he (De Costa) by Christianity means kindness, candor, the spirit of investigation, observation, reason—in other words, if he aggregates what are called the virtues and calls them “Christianity”—then there is no need to dispute.

Lambert—Beg pardon; there will still be need for dispute or for better information. An aggregate of virtues do not and can not constitute Christianity or any other religion, no more than an aggregate of virtues constitute a man, or an aggregate of different forces constitute a locomotive, or an aggregate of brick, wood and mortar constitute a house. Virtue is a force or a facility of doing a thing with ease, arising from the doing of that thing many times, so many times as to acquire a habit of doing it. Kindness, candor, truthfulness, and the other moral virtues are habits of mind growing out of a frequent repetition of acts of kindness, candor, truthfulness. A truthful man is one who has acquired the habit of telling the truth and can do it without effort, so that even when speaking against Christianity he can tell it without danger of wrenching a muscle, fracturing a bone or rupturing an artery. We may then define virtue as a habit of mind inclining a man, and making it easy for him to do good and act rightly. You can now see how these “habits of mind” may constitute a man good and religious, while they can not constitute him a man, and why, taken altogether, they can not constitute a religion or Christianity. Christianity teaches us all these virtues and exhorts us to practice them. That, together with the office of teaching revealed truth, is the mission of the Church of Christ, that Church which you are doing your best to discredit and dishonor. Virtue qualifies the man—it is a mode of his being. It is to him what the adjective is to the noun, and you need not to be

told that an aggregate of all the adjectives in language can not constitute a noun. So you will see now that the hypothetical case you put to Dr. De Costa is the pink and perfection of absurdity. You may now proceed.

#### RELIGION TEACHES TRUTH.

Ingersoll—Every religion teaches a code of morals plus something else.

Lambert—Every religion first teaches truth or what it believes to be truth, for without this as a basis or foundation, no code of morals can exist. For instance, religion must first teach the existence of God before it can teach His will, law or revelation, as without the former the latter can not be. From this first truth of philosophy, as well as of religion, arises the moral law; all morality, as the fruit of the tree, springs from its roots. Thus religion teaches, as a fundamental principle, the existence of a Supreme Being, and that morality is founded on the relation between this infinite intelligence and finite intelligence, and that from this relation arise the duties, obligations, responsibilities, and rights of man. These constitute the moral law or code. Without this Being there can be no moral code. I do not mean to say that those who deny the existence of this Being have no rule of conduct, but if they have a rule it is a borrowed one, a code not deduced from their own principles, but taken surreptitiously from that fundamental principle of Christianity, the existence of the Being whom we call God, which they ostentatiously deny. To come back, you will observe that instead of every religion teaching a moral code plus something else, every religion begins with a fundamental truth, and then something else—the moral law. You simply inverted the cone.

#### A CONFUSION OF IDEAS.

Ingersoll—Buddhism is a code of morals.

Lambert—A moment ago you said, "Every religion *teaches* a code of morals." You now say the religion of Buddha is a code of morals. This confusion of utterance arises from a confusion of ideas. If your ideas are clear you certainly have the ability to put them into clear English. A code of morals is no more a religion than the Declaration of Independence is the Harrison administration, or the laws of the United States the Government of the

United States. Can you not get this distinction into your head? Buddhism is a religion which teaches certain doctrines on which it bases a certain code of morals. This distinction being evident, your whole argument, based on your confusion of ideas, falls to the ground.

Ingersoll—So Christianity is a code of morals plus—

Lambert—Tut, tut, man! be reasonable. Don't repeat that blunder.

Ingersoll—Plus that the God of the Old Testament is the Creator of the universe.

#### THE GOD OF ALL.

Lambert—Christianity teaches, first, a truth—the existence of the Supreme, Infinite, Eternal Being, on whose existence, nature and relation to man it bases the Christian code of morals. You may call this Being the God of this, that or the other, if you think it serves your purpose, but keep well in mind what Christianity teaches. The Being is the God of all that is, old or new, the Christian, the Jew and the pagan. But what you really meant to insinuate was this: The God of Christians is the same God who, according to you, approved of all the murders, crimes and cruelties recorded in the Old Testament. According to you, this God is a monster. But you must pardon me if I decline to accept your account of Him or your “idea” of Him. I once reviewed your statements on this subject and showed that you misquoted, misrepresented and tortured out of their natural and obvious sense many texts of the Old Testament. I called that review “Notes on Ingersoll.” You made no reply to it. When Mr. Palmer, of the Nineteenth Century Club, proposed to you to discuss Christianity before that club, you expressed a willingness to do so, and asked who was to take the other side. He suggested my name and you declined, assigning as a reason that I was a Casuist. Mr. Palmer, I need not say, made that proposal to you without my knowledge or consent. If he had proposed to me an oral discussion with you I also should have declined, for the reason that I have more faith in the virtue of cold type. I make the above statement on the authority of General George A. Sheridan. General Sheridan—unlike Moses and Judge Black—is not dead, and he has the advantage over them that he can speak for himself. Mentioning General Sheridan reminds me to



say that his lecture on "The Modern Pagan" is one of the best replies to Ingersollism that has been made. But to return:

#### NOT A CODE OF MORALS.

Ingersoll—Christianity is a code of morals . . . plus certain ceremonies and superstitions.

Lambert—We have already seen that neither Christianity nor any other religion is a code of morals, nor can it be. Ceremonies are external signs or symbols indicative of the interior thought or belief, whether the belief be true or false. They symbolize what religion, true or false, believes to be true. Hence all ceremonies in the last analysis rest on truth, or what one believes to be truth. They are, therefore, plus to truth, not plus to a moral code, as you say. Be good enough to remember that a code of morals is not truth, but a sequence of truth. You may say these are small matters; but many of your conclusions are the result of an aggregate of small errors injected ignorantly or otherwise into your main line of argument, and it is my task just now to show that all your arguments against Christianity are thoroughly salted and peppered with just such small matters. That is what makes it so tiresome to reply to you, when one of your paragraphs, crammed with sophisms of speech and thought, requires a column to let light and air through it. So much for ceremonies, now for superstitions.

#### SUPERSTITION A USEFUL WORD.

"Superstition" is one of the most useful words in the agnostic dictionary. It is hard to imagine how infidels could get on without it. It is such an excellent *argument*, so handy to throw in to fill a vacuum or a hiatus. It generally comes in as a tail to Ingersoll's list of Christian delinquencies. It is the cracker on the end of the whip to round off a sentence with a snap. We have to say of superstition what we have said of ceremonies—that it can not be plus to or predicated of a code of morals. Superstition in all its multifarious forms arises from a false belief or a false apprehension of true belief. Hence its reference is to the true or the false, and not to the good or the bad. Now, Christianity teaches the truth. This proposition must stand until you disprove it, and do not forget that the *onus probandi* is on you. As Christianity

teacher the truth, it affords no basis for superstition to rest on. The individual Christian apprehends correctly the truth as taught by Christianity, or he does not. If he does, he is not superstitious, for he believes the truth as it is. If he does not apprehend the truth as taught by Christianity, he may fall into superstitious errors, but in that case his superstitions must be attributed to himself, not to Christianity, which did not teach him his errors. The question then resolves itself into whether Christianity teaches truth or not. By truth I mean all truth of the moral order as contradistinguished from truth of the physical order. It won't do to say Christianity favors superstition and then pass on to argue as if the point were conceded. You must prove your statement and give us a bill of particulars. When you do so we will consider whether they are superstitious or not.

#### BEGINNING OF WISDOM.

Webster defines superstition as "an excessive reverence or fear of that which is unknown or mysterious." Do you pretend that Christianity teaches, favors or winks at what is defined here? Excessive fear is the attribute of a coward, that cringing, slavish, craven fear which makes a soldier slink from the ranks of his brave fellows and sneak under cover, or that fear that makes a cur throw himself on his back at the sight of a threatening cane. Christianity frowns on that fear which prevents a man from doing his duty, whether in the battle of brigades or the battle of life, and exalts moral courage as one of the noble attributes of man. But there is a fear that is noble and wise. It is that fear which the Scriptures tell us is the "beginning of wisdom." This is the fear of a brave man who dreads disgrace or fears death in an unworthy cause. The truly brave man is not he who fears no danger, but the man whose mind subdues the fear and braves the danger that nature shrinks from, when duty calls. Marlborough once said on going into action: "This poor body trembles at what the mind within is about to do." Fortitude and sense of duty should go hand in hand with fear, and regulate it, not destroy it. The fear of God which Christianity inspires is in no way inconsistent with the dignity of man. It is a rational and proper fear inseparable from that august reverence which a finite intelligence experiences in

the presence of the Infinite Intelligence and on apprehending the relation in which it stands to Him. There is no superstition about this. Cringing, craven fear is not pleasing to the Supreme Being, because it is an unworthy and false worship of Him, beneath the dignity of man, and is only found in those in whom brute nature prevails. The fear of hell is a rational fear and is no more destroying to the manly man than is the fear, which would inspire you to step from the track to avoid an advancing locomotive.

#### WHAT CHRISTIANITY DOES.

It is natural in man to avoid danger, and he should always do so unless duty requires him to brave it. While Christianity teaches a wholesome fear of eternal punishment, it does not offer it as the best motive of obedience to God, or of an honest and virtuous life. It teaches that love is the prime motive of human action, while fear is secondary and subsidiary. Our Lord has said, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole strength, and thy neighbor as thyself." And St. Paul says: "All the law is fulfilled in one sentence; Love thy neighbor as thyself." Texts of this intention are scattered all through the Scriptures, but your intellectual strabismus will not permit you to see them. This is the love which Christianity inculcates as the first, truest and noblest motive to avoid evil to do good. And the fear which the same religion presents to us as a motive to do good and avoid evil, is that fear which the child has of the father it loves, the fear to offend, the fear to lose his love and break that golden chain that binds their hearts in mutual affection. But enough of this at present. I have made this digression, suggested by Webster's definition of superstition, because you are constantly representing Christianity as inculcating a slavish, cringing, craven fear, and that Our Father who is in heaven smiles on this base, degrading abjection as Moloch smiles on flowing blood and palpitating flesh.

Ingersoll—No one objects to the morality of Christianity.

Lambert—There is a suspicious frankness about this, and, though ostentatiously generous, the reader may bet a nickel with himself that there is a hook to it. It is always well to suspect excessively pious pretensions and excessive frankness, for a hypocrite may lurk under either. It is

the very frankness of the confidence man that disarms his victims.

#### THE ALMIGHTY OBJECTS.

Ingersoll—The industrious people of the world—those who have anything—are, as a rule, opposed to larceny.

Lambert—I knew it; and now, reader, you may put your nickel in your other vest-pocket. It is not Christian morals that larceny is wrong because people object to it, and in insinuating the idea you misrepresent Christian theology. It is wrong because God Almighty objects, and He objects because it is antagonistic to His own eternal justice. This is the Christian idea, and you will observe it is very different from your idea, which is absurd; for if the wrong of larceny consisted in people's objection, it would be equally wrong to collect debts, for most people object to it; equally wrong to collect taxes for the same reason. So you will see that the sense in which you agree with Christian morality is not the sense in which Christianity enforces it. When you thought you were agreeing, you were not; and in this you possibly deceived even yourself. Will you please give your idea of right and wrong, and tell us the ultimate principle on which you base the distinction between them? In other words, what is your standard of right and wrong?

#### CONSEQUENCES DETERMINE THE QUALITY.

Ingersoll—Consequences determine the quality of actions. If consequences are good, so is the action.

Lambert—Then the question whether larceny is a good or a bad act must remain unanswered until the consequences of the act are definitely known. The man whose pocket-book was stolen must be cheerful and patient, and wait for the consequences before he can know whether he has been wronged or not, or whether, after all, the thief did not do a good act. The loss of the money has lost him his farm and sent him and his wife and little ones barefooted and hungry into the high-way to face the pitiless blasts of the winter, and made the babe cry in vain for the breast that hunger had made powerless to nourish it. Surely suffering has come as a consequence of the act—but not to the thief, whose experience we will see later on. In this state of awful desolation the poor farmer meets Mr. Ingersoll and says: "Oh, sir, see the horror of my

situation. Do you think that thief did wrong to bring upon me this suffering? See my wife; her eyes are filmed and stupid from cold and hunger, sir. See that babe, how it clings to the sapless breast. God help it! it is more fortunate than its father; it suffers without consciousness of suffering, and will die without knowing that it ever lived in this world. Thanks be to the good God, it has not my consciousness to take in all this horror that God never intended me or mine to suffer. But see, it is dying—it is dead, dead! and the stupid mother knows it not. Oh, Mr. Ingersoll, did not that man do me a woful wrong?" To this appeal you would reply, if you are true to your principles: "I do not know if he did wrong or not. I must wait to see the consequences of his act; I must wait and see how his acts affect *him*. If he has done wrong, Nature will punish him, but I can not know whether he did wrong or not till I know the consequences of his act. Yours is only one side of the case. I must see his family, and his children's children's children, and so on indefinitely or infinitely, before I can give an honest opinion about it. I will see a police officer." The wife dies, the children go to the poor-house, and the father to the mad-house; and thus ends that side. Now for the thief.

#### IN THE COURTS.

Court opens. Policeman produces prisoner, who admits fact, but claims he did not do wrong. Judge (Ingersollian) announces that prisoner's plea bars court from further action till all the consequences of his act are known, since on these depend his innocence or guilt. Prisoner released for want of evidence of guilt; must await evidence—the consequences of his act, all of which are not yet known. Ingersoll offers to testify to consequences he has seen. His evidence taken and recorded. Court adjourns for further evidence--consequences not all in yet. How long must they wait? Now, Mr. Ingersoll, as you are strong on the sciences, you know that not a particle of matter in any part of the material universe can be moved without affecting every other particle of matter in the same universe; that when you toss the ashes from your cigar you change the course of the moon, the sun, and all the planets and suns, visible or invisible, that move in silence through space, and that the perturbation you produce will prevent



all these from ever being again as they were before. Can you or anybody calculate and sum up the physical consequences of your act, the net result, in all the countless eons of time to come? It may seem strange that the fall of a bit of ashes or the movement of a fly's wing can produce such an endless commotion; but science, you know, leaves no doubt of it. Just here Mr. Ingersoll, I must ask you if the goodness or badness of the thief's act is to be known from its physical or moral consequences? If you say from the physical, I reply that from the scientific facts I have just given it is absolutely impossible to know in time or eternity whether the thief did a good or a bad thing. And a code of morals that leaves things in that condition is not fit for a lunatic asylum.

#### BOTH WORLDS GOVERNED ALIKE.

If you say the goodness or badness of the thief's act depends on moral consequences, I reply that, judging by analogy from what we know by experience and science—aside from other means of knowledge, the existence of which your philosophy denies—we must conclude that the moral world is governed by the same laws that govern the physical world. And if you grant this, which, as a scientist, you know is perfectly scientific, we will have to go through the same endless round as in the case of the ashes and fly's wing. But you may deny this analogy. Well, then, I will let it pass and take your own theory, that all there is is matter, and that all phenomena known to us, whether moral, intellectual, or physical, are nothing but forms of matter. From this dogma of yours it evidently follows that the physical, moral, intellectual world are governed by the same law. Then what I have said of the endless consequences of a physical act is equally true of a moral act. Let us now see the consequences of the thief's act in the moral world, and try if we can ever know them. The act of the thief from the moment of its doing will begin and continue to work out its consequences—by which its goodness or badness is to be known—and the moral world will never be the same as it was before the thieving act. The moral wave, put in motion by the thief, will roll on forever, now meeting an opposing billow, now swerving at an unknowable angle, and, baffled, turns its course elsewhere, but never again to find that equilibrium

and rest in which the thief found it before his act. Now, if your theory of right and wrong be true, it can never be known in the moral world whether the thief did a good thing or a bad, till the moral consequences of his acts are summed up and the net result known. This summing up becomes the more difficult if we count in the consequences, physical and moral, to the poor farmer and what remains of his wrecked family. But what of the court and the thief? Why, the court may adjourn to eternity and the plaintiff and the jury be damned, and yet the plain question, Did the thief do wrong? must remain forever unanswered.

#### THE THIEF AND HIS ACT.

In this age of reason and common sense is it really necessary to refute such a standard of judgment in morals? A standard, to be of any value whatever, must enable a man to tell the nature of an act when he is required or tempted to do it—before he does it, that he may do it if good, or refrain from doing it if bad. To know this afterward is too late to be of any benefit to him. And life is too short to await the consequences. We have seen the end of the poor farmer and his family. We will now see how the thief got on after his act. The court reopens. The thief is there, hale, hearty, fat, and chipper. Ingersollian judge on the bench:

Court—Mr. Prisoner, you are accused of having done wrong. You are an intelligent-looking man; in fact, you are a sharp-looking man. You look like a man who can take care of himself and get on in this villainous world. You have the appearance of a prosperous man. You are fat, which shows that your fellow-citizens have implicit confidence in you, else they would not have elected you an alderman. You look happy and contented, which shows that within your ample corporosity there dwells a peaceful, loving, agnostic kind of a spirit—if you happen to have any. But under present circumstances I feel for you. You stand in the prisoners' box humiliated. I would feel rather bad if I were in your place, and am glad I am not. But being, like yourself, an agnostic, I don't know for certain. I feel for you—at least I think I do—but I may mistake. I never traveled in any other world but this, and I am in consequence provincial. I can not

see clearly how a just and powerful Government, which you could not hurt even if you tried ever so hard, can have the heart to put you to any inconvenience. But this is a blood-thirsty Christian Government, and we've got to keep our eyes open wide, or they will persecute us. Do you take in the idea? They will *persecute* us; yes, *persecute*. They spell it prosecute, not knowing better. They will stop at nothing, these bloody-handed minions of priestcraft and superstition. It is a happy circumstance that you are not a scientist, for they have a hankering after raw scientist. You are an artist, however, and that is why you are here. If you know anything, don't let them remark it, or burned brandy and brimstone won't save you. Speaking of brandy reminds me that time is passing, and without further remarks, Mr. Prisoner, we will pass on to business. You are charged with doing wrong; what is your plea?

#### THE PLEA.

Thief—Your Honor, the police, those tools of a steel-hearted tyranny, inspired by the fiendish, diabolical, and blood-guzzling genius of Christianity, with hands reeking with the blood of scientists, brought me here and charge me with having done wrong—yes, Your Honor. (Here the prisoner gave way to his feelings, and the judge showed emotion.)

Court—What did you do?

Thief—I stole five thousand dollars, Your Honor.

Court—And what were the consequences?

Thief—With the money I bought a house, a new suit of clothes all round for my wife and little ones, and some candy for the baby. Your Honor's heart would have melted and spilled all over your interior if you had seen how that baby's eyes danced, and how his little chubby legs kicked when he saw it. He's an agnostic baby, Your Honor.

Court—May the court, without offense, ask why you think so? that is, if you don't object.

Thief—No objection in the world, Your Honor. The little tootsy-wootsy actually put it in his mouth without missing. A Christian baby sticks it in his ear.

Court—Or eye—practicing to stick red-hot iron into other people's eyes and ears; shows the instinct early; per-

secution in the blood. But, prisoner, did you get all this happiness out of your theft?

Thief—Yes, Your Honor these were the happy consequences of my little operation.

#### THE JUDGE'S CHARGE.

Court—Gentlemen of the jury, this case is so clear and pellucid that I do not think it necessary to impose on you the burden of giving a verdict. The prisoner frankly admits that he stole. This frankness is to be highly commended, being so seldom found, except among agnostics. If there is anything under the ethereal blue that this court admires more than another, it is candor and courage of the soul. These qualities are not always found in thieves, I am sorry to say. This thief, then, is, to quote the words of the immortal Latin bard, whose name I forget, and you, gentlemen of the jury, probably never knew, a *rara avis in terris*. He admits he committed the theft charged, but claims that it was the result of forethought, and that in realizing his fate thought he was under the necessity of making free with Farmer Jones's pocket-book. He claims that the theft had the happiest consequences, and that therefore it was a good act. In doing it he had an eye single and honest to the happiness of his family. He has pictured before you a scene of domestic felicity as the result of his theft which, stealing on the imagination, leads us to believe that all virtue is not extinct. He has painted before our mind's eye with all the skill of a Raphael or an Angelo—who were great in spite of their Christianity—a picture of his happy family circle living on the money of Mr. Jones. Nothing but the happiest consequences have followed from the action of this candid thief. Prisoner, you can go; your act was good and praiseworthy, as Mr. Ingersoll will tell you, on account of its consequences. The officer who arrested you will pay the costs.

Lambert—Your standard of morality, Mr. Ingersoll, may suit the agnostic, but it does not commend itself to a plain, common-sense, Christian people.

#### IT IS INCONSISTENT.

Ingersoll—A large majority of people object to being murdered.

Lambert—But their objection does not constitute the malice of murder. You are inconsistent in saying a mur-

der is bad until you know all the consequences of it, for in these, you tell us, its nature or quality is to be sought. The malice of murder, according to Christian teaching, is because it is an outrage on the universe and its Creator, a war against universal order and harmony. The murderer maliciously destroys a most perfect work of the Supreme Artist.

Ingersoll—There is no very great difference of opinion among civilized people as to what is or is not moral.

Lambert—One reason of that is, that most civilized people pay no attention to your philosophy or moral standard. The great majority of civilized people are Christians; they have the Ten Commandments; and that is the reason why they do not differ as to what is or is not moral.

Ingersoll—It can not be truthfully said that the man who attacks Buddhism attacks all morality.

Lambert—You attack a religion when you attack its doctrines. If you attack the doctrines or dogmas of Buddhism, you attack the moral code based on those doctrines.

Ingersoll—So, one attacking what is called Christianity, does not attack kindness, charity, or any other virtue.

Lambert—You attack these virtues when you destroy the motives of them. You attack them when you destroy the reason of their being. When you deny God and hold the doctrine of unavoidable fate, you take away all the motives of virtuous acts; since if they are necessary acts they cease to be virtues. The virtues can not exist where there is no free will, where our thoughts grow out of what we eat, as you teach. Christianity teaches the existence of a Supreme Being who holds us responsible for our acts, and rewards or punishes them, that in the nature of this Supreme Being is found the reason of the virtues. Hence, when you attack these fundamental truths of Christianity you destroy those virtues, as you would destroy a house by removing the foundation of it, or as you would kill the branches by cutting down the tree. The virtues are the bloom and fruit of truth worked out in human action.

#### BEGGING THE QUESTION.

Ingersoll—He attacks something that has been added to the virtues.

Lambert—This begs the question. Before attacking this "something that has been added to the virtues" you



should show what it is—give a bill of particulars, that we may see about them. If Christianity teaches the truths from which all the virtues flow as a result, it should receive the credit.

Ingersoll—There were millions of virtuous men and women before Christianity was known.

Lambert—No doubt of it. But the foundation of their virtues was the belief in the existence of the Supreme Being, and obedience to His law, written on the heart of every man that comes into this world. That same law and the existence of that same Being is what Christianity teaches. The commandments were only *reiterated* on Mount Sinai. It is very certain that those millions of virtuous men and women were not made so by agnostic philosophy.

Ingersoll—It does not seem possible to me that love, kindness, justice, or charity ever caused any one who possessed and practiced these virtues to persecute his fellow-man on account of a difference of belief.

#### WHAT IT INCULCATES.

Lambert—Christianity inculcates kindness, charity, truthfulness, justice, etc. If a Christian fails to practice these virtues, the fault is his own and can not be attributed to the religion whose teachings he disobeys. You harp much on persecutions for difference of *belief*. I do not believe that any persecution ever took place for a mere difference of belief. There was always difference of belief plus something else. It is a fact of human nature that no man can attempt to overthrow the fixed maxims and beliefs of any people without getting himself into trouble. Belief produces in man corresponding external acts. By these external acts a man may come in collision with somebody else or with the laws of society. Then comes the trouble. As long as the Southern people believed in the right of secession, no one interfered with them. When that belief took the shape of muskets and artillery, the Government crushed it out. It would not be true to say that war was made on them on account of a difference of belief. The Mormons believe in polygamy. As long as they did not practice the belief, they were let alone. When they put it into practice, Congress legislated against it and punished the guilty. They say they are persecuted for their belief,

but you know it is not true. We can understand how good, kind, and just men will oppose and persecute him if he disregards the law. Our Government does not legislate against Socialism, but when some Socialists put their belief into practice in Chicago they were hanged. They call it persecution. Apply these suggestions to the history of the past, and you will find that difference in belief was not the cause of persecutions, but belief plus something else which was opposed to the maxims and customs of the people. Connected with belief there were practices which offended society and aroused opposition and bloodshed. Hence, all the talk of persecution for difference of belief is cant.

#### THE CAUSE OF PERSECUTION.

Ingersoll—If Christianity has persecuted, some reason must exist outside the virtues inculcated.

Lambert—As Christianity did not persecute it is needless to seek a reason why she did. Whether some Christian peoples persecuted is another question. And I deny that Christian peoples persecuted for difference of belief alone. I have given the reason above. The cause of persecution must be sought outside of the truths and principles inculcated by Christianity. You must seek further.

Ingersoll—If this cause is inherent in something else which has been added to the ordinary virtues, then Christianity can properly be held accountable for the persecution.

Lambert—*Nego suppositum*. Unless Christianity added this mysterious "something else" to the ordinary virtues, it can not properly be held accountable for persecutions. It is denied that Christianity added this, which you slyly assume.

Charles Dickens—Devilish sly, Joey B.

Ingersoll—Of course, back of Christianity is the nature of man, and, primarily, it may be responsible.

Lambert—Here I think you have struck bottom. Human nature as found concreted in the individual man has both good and bad impulses, appetites, and emotions. One moment he drops the tear of pity on the brow of pain, the next moment, maddened by passion, he plunges the knife to the heart of his victim. His blood is feverish and restless, his darkened mind caters to a weakened will, and always finds some pretense to justify him when he strikes the cruel blow. Sometimes he will pretend that his act is

inspired by zeal for religion, at other times love of liberty nerved his blood-seeking hand. An excuse never fails him. Sometimes he seeks cover under candor, honor bright, courage of the soul, etc., etc. He steals the livery of all these to cover his real motive, but when he ascribes his evil deeds to any or all these he is a hypocrite. It is a case of *non causa pro causa*. Christianity endeavors to instruct this bundle of impulses called man, to supply him with principles and motives of action, to regulate his impulses; in a word, to educate, soften, refine, and civilize him. But it is hard to do, and false teachers and false philosophers make it still more difficult.

#### THE INQUISITION.

Ingersoll—Is there anything in Christianity to account for such persecutions—the Inquisition?

Lambert—No, there is not. We have found in fallen human nature the cause of it, and need seek no further. But the Inquisition? He who studies the history of Spain in the fifteenth century will be convinced that the Court of the Inquisition was a proper and necessary measure to prevent the destruction of the Spanish nation. Every government has the right to take the necessary measures to defend its existence. No one, not even revolutionists, will deny this political maxim. During our late war President Lincoln proclaimed several States under martial law. The sympathizers with the revolt made a howl about it, and shouted tyranny, despotism, etc; but no one now thinks of doubting the justice and necessity of the great President's act in proclaiming martial law. The ordinary courts and processes are for times of peace. They were not quick and thorough enough to meet the case and deal promptly and swiftly with treason and conspiracy. But treason and conspiracy must be met when the life of a nation is in peril. At a time when the existence of the Spanish state was in peril, Ferdinand and Isabella established the Court of the Inquisition, or Court of Inquiry, to meet and overcome the political evils of the times. It is a political axiom that no sensible man ever denied that great political evils, and especially violent acts leveled at the body of the state, can never be repelled except by measures equally violent. The rule of ancient Rome is the standard by which danger to the state must be measured and met. "*Vidiant consules ne republica detrimentum*

*capiat.* Let the consuls see to it that the government sustain no injury." The most successful means to meet and crush revolution is invariably the best. These measures may differ at different times, owing to circumstances and degrees of civilization, but the rule always stands good. But it was in the name of religion, you say. Religion, through circumstances, was made the war cry, just as liberty is made the war cry, or the rose the war cry between the houses of York and Lancaster. It matters little what the shibboleth may be when men, blear-eyed and white with passion, clinch. But they punished heretics. When heresy became a synonym of treason, conspiracy, and rebellion, it was punished as such. The Spanish state struck the traitor, conspirator, and revolutionist wherever it found him, heretic or not. History shows that treason and heresy were intimately allied at the time. But why not strike the heretic who is a traitor to the state? Should his heresy be a shield to his treason? There is a good deal of maudlin sentiment wasted on the victims of the Inquisition. The Inquisition was a political institution—a court-martial—established to meet a great danger to the state, and it ceased to exist when the danger ceased. But the cruelties of it? That cruelties were committed there is no doubt, but abuse is inseparable from the exercise of absolute power in the hands of men. But if we must condemn the court for the cruelties of a Torquemada, we must also condemn the whole fabric of English jurisprudence for the cruelties of a Jeffries or a Norbury.

Ingersoll—It certainly was taught by the Church that belief was necessary to salvation.

Lambert—And is still so taught.

Ingersoll—And it was thought at the same time that the fate of man was eternal punishment.

Lambert—This statement is not true. And even if it were so thought, Christianity is not responsible, as it taught no such doctrine.

Ingersoll—It was taught that the state of man was that of depravity, and that there was but one way by which he could be saved, and that was through faith.

#### WHAT THE CHURCH TEACHES.

Lambert—The Church taught that man was saved by faith and good works, which are the flower and fruit of

faith. Salvation is the reward of these two, going hand in hand.

Ingersoll—As long as this was honestly believed (as if one could dishonestly believe it!—L. A. L.) Christians would not allow heretics or infidels to preach a doctrine to their wives, to their children, or to themselves which, in their judgment, would result in the damnation of their souls.

Lambert—And why should they allow it? Do you believe that any “honestly” conscientious Christian would allow you or a Mormon elder to preach your “notions” to his wife and children? But to prevent you or the elder it is not necessary to kill you. A number ten boot would suffice.

Ingersoll—The law gives a man the right to kill one who is about to do great bodily harm to his son.

Lambert—I am not aware that even civil law gives such a right, and I know that the divine law does not. Christianity teaches no such doctrine.

Ingersoll—Now, if the father has the right to take the life of a man simply because he is attacking the body of his son—

Lambert—But he has not the right.

Ingersoll—How much more would he have the right to take the life of one who is about to assassinate the soul of his son?

Lambert—This conclusion is based on a false hypothesis, on false premises, and is therefore worthless. It is, however, a very good specimen of Ingersollian logic.

#### CHRISTIAN ETHICS.

Ingersoll—Christians reason in this way.

Lambert—No, they don't. They repudiate any argument, for the reason that it is neither true nor logical. In Christian ethics a man can and should defend his child from harm, and if in this defense his own life is in such peril that he or the unjust aggressor must die, he can kill him, not otherwise. But even if your hypothesis were true, your conclusion would not follow, because it introduces a term that is not in the premises. There is no analogy between killing the body and killing the soul in the same sense. No man can *hic et nunc* kill the soul. He may place a cause, say false teaching or bad example, which



may ultimately lead to the damnation of the soul, but he can not place a cause that leads directly and necessarily to that end. But he can place a cause that leads necessarily and directly to the death of the body, say, cutting off the head or plunging a dagger through the heart. In this case the account must be settled then and there. But you can not kill a man to-day to avoid a death he may inflict on you forty years hence. To conclude. first, your premises are false; second, your conclusion does not follow from your premises, even if they were granted.

Ingersoll—In addition, they felt that God would hold them responsible if the community allowed the blasphemer to attack the true religion.

Lambert—However they may have felt, they did right to legislate against blasphemy and jail the foul-mouthed blasphemer till he learned decency and better manners. If he attacks the fixed maxims and prevailing belief of a people, he must not plead the baby act after having aroused them to rid themselves of what they consider a public nuisance.

#### A FALSE CONCLUSION.

Ingersoll—And therefore they killed the free-thinker, or rather, the free-talker, in self-defense.

Lambert—As we have seen that your premises are false, the conclusion is false. Hence, if they killed the free-thinker, it was not *therefor*, but for something else. It appears that it was not the free-thinker that was killed for his "think," but the free-talker for his talk. Many men have been killed for their talk, and many will be as long as man has passions. When free talk causes disturbance and disorder and threatens the peace and prosperity of society or the security of the state, men—in all times and of all religions—have been in the habit of silencing the disturber in one way or another, and they will continue to do so, and call it prosecution—not persecution.

Ingersoll—If the founder of Christianity had said—

Lambert—We will speak of that in our next conversation. This vast audience, procured to us by the love of fair play and enterprise of the "Telegram," have had enough for the present. They have been severely tried of late.

L. A. LAMBERT.

Scottsville, Monroe Co., N. Y., Feb. 17, 1892.

## QUESTIONS FOR FATHER LAMBERT.

IS THE BURDEN OF PROOF WITH THE INFIDEL OR  
CHRISTIAN?

To the Editor of the "Evening Telegram":

PERMIT me to call attention to a gross error made by Father Lambert in his reply contained in your issue of last Saturday. He says, "Christianity teaches the truth. This proposition must stand until you disprove it, and do not forget that the *onus probandi* is on you."

It is a fundamental rule of evidence that the burden of proof rests upon him who affirms, and not upon him who denies. According to Father Lambert's rule, he would be obliged to accept as true any theory or proposition, however absurd or ridiculous it might be, until he could prove it to be untrue. In law every accused person would be regarded a criminal until he established his innocence, whereas the opposite is the rule. It would only be necessary to make a claim that Father Lambert owes me a sum of money to compel him to pay or to prove that such a debt never existed, whereas it is certain that his first request would be for a bill of particulars.

In contradicting Mr. Ingersoll's statement that "consequences determine the quality of actions" the reverend father winds up by saying "the malice of murder, according to Christian teaching, is because it is an outrage on the universe and its Creator, a war against universal order and harmony. The murderer maliciously destroys a most perfect work of the Supreme Artist."

Do not these "consequences" determine the heinous quality of murder, and would not any act be a good act if the consequences thereof promoted universal order and harmony?

It seems to me that, after all, Mr. Ingersoll and Father Lambert recognize the same standard of right and wrong, the actual difference between the gentlemen being that Father Lambert recognizes a Divine authority that points out those actions that are attended by evil consequences, and that Mr. Ingersoll relies upon the light of Reason in choosing between right and wrong. Further on, the reverend gentleman speaks of the law of the Supreme Being written on the heart of every man who comes into this

world, and then says: "The Commandments were only reiterated on Mount Sinai."

Why were they reiterated?

Do you accuse God of having made an indistinct and imperfect inscription upon the tables of the human heart, so that it became necessary to reiterate or amend upon tablets of stone?

FREDERICK W. BLOCK.

New York, Jan. 21, 1892.

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(February 16, 1892.)

## DR. DEEMS QUESTIONS COLONEL INGERSOLL.

PROMPT ACCEPTANCE OF THE GREAT INFIDEL'S CHALLENGE BY THE PASTOR OF THE CHURCH OF THE STRANGERS.

To the Editor of the "Evening Telegram":

THE "Telegram" of Saturday, 6th inst., did not come into my hands until Wednesday. In it I see that Colonel Ingersoll mentioned my name, and says that I "contribute" my part to the discussion, meaning, I suppose, the discussion in which he is engaged in the "Telegram." The colonel is undoubtedly misled.

In point of fact the sermon was delivered from sheets which had been printed and published just twenty-one years ago (March, 1871), and I had declined the invitation of one of our daily papers to take part in the discussion, which I greatly desired to avoid.

But considering myself to have been challenged by Colonel Ingersoll, I must give some notice. I am naturally surprised when he attempts to fasten on me the belief that God is the Grandfather of Lies. He has no right to assume that "Doctor Deems's God is the father of the devil." He will not find a truthful man who will assert that I ever said so unless that man has misunderstood me.

Of this character is the criticism which the colonel throughout bestows upon me. The colonel wants to know how I know the devil has any certain characteristics. I made no assertion on my own knowledge. I simply stated what seemed to me the characteristics of the devil as set forth in the New Testament Scriptures—which are my final authority. The colonel objects to clergymen quoting

the Scriptures as settling questions. Would he think it fair if a lawyer, on a question of law, should be ridiculed for so quoting law? And then he seems to want to poke fun at me for being "polite to the devil." But suppose I had maligned the devil as he has Jehovah, would not the colonel have been furious at me as a narrow-minded clergyman, not willing to give the devil his dues?

And I do not think that the colonel ought to think that I believe the devil to be "sincere." If I understand the word "sincere," I think a large part of my sermon was occupied in showing precisely the reverse. But I am willing to acknowledge that "it may be conceded that the devil makes profession that he is honest." I really believe that is his custom. But I think he always attaches a devilish meaning to the word "honest."

I sincerely thank the colonel for furnishing me what he said about Christ, although I had no allusion to that in my sermon. That he may have the full credit of it I reproduce it gladly. Here it is:

"And let me say, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground. And let me say, once for all, that to that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in His day, an infidel in His time. He was regarded as a blasphemer, and His life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time, I would have been His friend. Such is my feeling for the man. For the theological creation I have a different feeling."

Now, as the challenged party, I suppose I have choice of weapons. I choose catechetical exercises.

1. Why does the colonel have any respect for the man Christ? If He was not the Representative of God, as He professed to be, must He not have been a fool or knave? How could He have been the Representative of God if there be no God?

2. Was Christ's an instance in which "man died for man?" If so, does the colonel believe that He died for all men? And, if so, did He not die for Colonel Ingersoll? And if the colonel believes He really died for him, is not

that the colonel's theology, and the very orthodox theology which the colonel so vigorously hates? Is not that "vicarious suffering?" Is not that a doctrine of "atonement?" "Is Saul also among the prophets?"

3. If I understand Colonel Ingersoll, he believes that there is no God, the only gods being the figments of men's imagination. On the colonel's theory that there is no personal God, the Father Almighty, I wish to ask him a few questions. (a) Is there a real, not merely verbal, distinction between right and wrong? (b) If an action or a life be "right," must it not be because it is in accordance with some rule promulgated by some competent person or supreme authority, to whom the doer of the act is responsible? (c) If there be no revelation from God as a standard of right and wrong; if, indeed, there be no God to make such a revelation, can there be *any* right or *any* wrong? In other words, can an atheist have any binding system of ethics? Or, in other words, ought not an atheist to have as much admiration for the unrepentant thief upon the cross as for the thief that did repent? or as for the central sufferer who believed that He was dying for man, because it was right to do so, and who believed that it was right to do so because it was the will of God, the Father Almighty? (d) If there be no God, and consequently no standard of morals, as authoritatively established, is it not rather maudlin to be shedding tears, as the colonel says he does, over "a man who has died for men?" So far from dying for men, if there be no God, would not each man be doing the best and most sensible and most heroic thing by taking his own life in the easiest and swiftest possible manner?

4. Let me make a statement as foundation for a question. With all my heart I believe in God as the Almighty Father of all men, and in Jesus Christ who tasted death for every man, and in the forgiveness of sin, and in the resurrection of the dead and in the life everlasting. For over half a century I have been building my character and shaping my life on this creed. Not one of these five things does Colonel Ingersoll believe. Now, what thing that a man ought to covet have I lost by my creed, or the colonel gained by his? Would I have been a better, nobler, healthier, happier and more respected man if I had believed as he has? Would he have been a worse, meaner,



less healthy, less happy or more despised man than he is, if he had believed as I have?

5. It is easy for him to think that I am mistaken and that he is correct. Suppose it so. We shall both pass out of this present life. Will I not be as well off in "the nothingness" as the colonel? But if he can conceive it just possible that he may be mistaken, and that in company with a host of the greatest intellects and the best men of the last fifteen centuries, I have been right, when we both pass into eternity and find that God, and heaven, and hell are there—? This is the ultimate question for us both to consider with the deepest seriousness.

Although I condemn his beliefs, and have contempt for the method of their presentation, I have expressed no disrespect for the colonel personally. How could I, when I regard him as a brother who has tampered with his eyesight so long that he has become so blind that nothing but supernatural means can restore him to sight? How could I, when I so often pray that it may come to pass that the sight of my blind brother may be restored so that he may see "the glory of God shining in the face of Jesus?" How could I, when I so often pray that the prayers of his sainted father may yet be answered in the son, and that, old a man as I am, I may yet live to hear Robert Ingersoll, in some way, by pen or tongue, declare "the unsearchable riches of Christ?"

CHARLES F. DEEMS.

Church of the Strangers, New York, Feb. 16, 1892.

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(February 27, 1892.)

## FATHER LAMBERT'S THRUSTS AT INGERSOLL.

INCISIVE ARGUMENT AND TELLING SARCASM DEFTLY  
MINGLED BY THE SKILLFUL PRIEST—EVERY OBJEC-  
TION PROMPTLY ANSWERED.

FATHER LAMBERT, the famous Catholic controversialist, whose razor-edged reply to Colonel Ingersoll has made a tremendous sensation, renews his attack on the arguments of the infidel leader as follows:

Ingersoll—If the founder of Christianity had said, "It is not necessary to believe in order to be saved . . .," there would probably have been but little persecution.

Lambert—What an improvement there would have been if you had been there to make suggestions. But it would have been still better if you had been a little earlier, that you could have given the Creator the benefit of your "idea." That August Being, the perfect wisdom and perfect manhood, before whom the greatest minds of the world have bowed in adoration, would have had some suggestions to make to you. On the whole, perhaps it is better you were not there.

Ingersoll—If He had added: "You must not persecute in My name. My religion is the religion of love—not the religion of Force and Hatred. You must not imprison your fellow-men. You must not stretch them on racks or crush their bones in iron boots. You must not flay them alive. You must not cut off their eyelids nor pour melted lead in their ears," etc.

Lambert—Your catalogue of new commandments is very incomplete. There are many ways of giving pain left out. Did your imagination lag or your pen tire? Why not have gone on? "You must not bore a hole in his tongue or in any member of his body or in muscle or sinew, etc., (for which see works on physiology). You must not burn holes in same or punch them. You must not cut same in same. You must not stick pins made of iron, steel or brass or aluminum into him," etc. Thus you see you failed to get in all the agonies. You ought to give some suggestions to the author of the book on "Don'ts." The founder of Christianity did not legislate in this retail way. He laid down a general principle which covers the whole ground. He said: "Do unto others as you would that others should do unto you," and "Love thy neighbor as thyself." How does this compare with your picayune formula? If men forget this sublime command they are not followers of Christ.

Ingersoll—If Christ was in fact God, He knew the persecutions that would be carried on in His name. He knew of the millions that would suffer death through torture. "Yet he died without saying one word to prevent what He must have known, if He were God, would happen."

Lambert—The statement [quoted by] me raises a question of fact. When you made it you were either ignorant of the teachings of Christ, or you made it with intent to deceive. There is no middle ground. You can choose

either horn of the dilemma, but from one or the other you can not escape. We will now see if Christ died without saying one word to prevent the death of millions: "And Jesus said: 'Thou shalt do no murder.'" (Matt. xix., 18.) Is not this enough to convict you of misrepresentation, willful or otherwise? It is remarkable that Christ in this same verse, adds: "'Thou shalt not bear false witness.'" Again, He continues in the next verse, "'Thou shalt love thy neighbor as thyself.'" And in Luke vi., 31, "As you would that men should do unto you do ye also to them likewise." Again, "Judge not and ye shall not be judged, condemn not and ye shall not be condemned, forgive and ye shall be forgiven." "If ye forgive men their trespasses your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." (Matt. vi., 14, 15.) I might quote other texts to the same effect, but enough has been given, and further comment is unnecessary. It is certain that whatever code of morals you may follow, it is not the Christian code.

Ingersoll—All that Christianity has added to morality is worthless and useless.

Lambert—Without the truths taught by Christianity, there is and can be no morality. Take away the origin of moral obligation and morality is removed with it. Take away the foundation and the superstructure falls. Remove the roots and the branches wither, and both blossom and fruit fall. Remove the fountain and the brook is dry. Hence morality without God and His religion is zero—nothing. In supposing the existence of morality without God, you are guilty of a pitiful begging of the whole question. Your theory of eternal fate leaves man no motive to do right, but fear of the chain-gang, the jail or the gibbet. Talk not, then, to the Christians about morality when your principles make the very idea of it impossible. You who teach that man is a mere machine, whose thoughts and acts are the result of what he eats and digests, and that all he is or does is only a link in the endless chain of fate, can have no meaning, no thought corresponding to the word "Morality," and you should remove it from your terminology. There can be no normal code for that which acts from absolute and fatal necessity. He who would apply the words moral or immoral to a locomotive or a type-

writing machine would be considered an incurable crank. The same is to be said of brute animals, who are controlled not by free will but by instinct. Morality is an attribute of a moral agent, and can have no existence where moral free agency is destroyed by the doctrine of fatal necessity. But notwithstanding this, and while you make man a mere machine grinding out ideas from whatever may be thrown into his hopper, you talk of morality and what Christianity would be without it, and what it would be without Christianity, and such like meaningless verbiage.

Ingersoll—Now, falling back on the old assertion: "By its fruits we may know Christianity." Then I think we are justified in saying that, as Christianity consists of a mixture of morality and something else, and as morality never has persecuted a human being, and as Christianity has persecuted millions, the cause of persecution must be something else.

Lambert—The sophistry of this piece of Agnostic reasoning may be shown in several ways. Let us take a parallel illustration, and see where it leads. It is a fact that thousands of men have been murdered in the United States from its beginning down to the New Orleans "incident." The question now is, Who did all this murder, where place the responsibility? Taking a leaf from Ingersollian logic, we proceed thus: The United States Government is a mixture of Constitution, a code of laws and something else. Now, as the Constitution and legislation did not murder these victims, it must have been this something else that did it. This something else is the Government. Therefore, the Government of the United States committed all the murders that have been committed since its establishment. Of course, every admirer of our Government will be shocked at this Agnostic conclusion and give the lie. We must agree with the indignant patriot and say yes, the conclusion is false, the argument sophistical. As these murders were not committed by the Constitution or code of laws or the Government, they were committed by something else. This something else can be only men and women.

We have now got down to the last element of the analysis, and must conclude that men and women committed the murders. I have left babies and sucklings out of the calculation through respect for Mr. Ingersoll's nerves. Let us now go back to the question under consideration and see

how this analysis works. As morality did not persecute, as Christianity did not persecute (notwithstanding Mr. Ingersoll's asseveration to the contrary), it must have been done by something else, and as there is no other imaginable agent in the bloody business, we must saddle it on men and women, babies excepted for same reason as above. And as men and women generally do evil things through evil motives and passions, we conclude that they persecuted their fellow men and women to realize their evil motives and gratify their evil passions; and in doing so, to shield themselves, stole the livery of heaven to serve the devil in. Since the earth first drank human blood, spilled by Cain, it has thirsted for it, and men's passions slake the thirst, despite the voice that thundered from Sinai and was repeated by the Son of Man whose own blood was spilled upon the earth: Thou shalt do no murder. Christianity re-echoes this divine command through the ages, and still the incarnadined Niagara flows on.

Surely there must be a cause for all this desolation and mourning. Some awful crime must have been committed somewhere—some time.

Ingersoll—Human nature has been derided, has been held up to contempt and scorn, and all our desires and passions denounced as wicked and filthy.

Lambert—First: Human nature has been derided. Yes; a late school of philosophy tells us that we are all monkeys of a higher development, and talks of a lost caudal extremity, and how the habit of sitting around stunted the vertebral process. This is rather derisive, it must be confessed, but it is agnostic derision. You make man a machine. Second: Held up to contempt and scorn all our desires. No; only evil, impure and filthy desires. Third: And passions. No; Christianity teaches that all our passions are good in themselves, because God-given. It is the abuse of them, or the improper control of them, that is condemned. They are to reason what a good horse is to the driver, or what steam is to the engineer. When trained and controlled good work can be got out of them, but when left to their own wild and vagrant impulses they are apt to smash the vehicle or burst the boiler. Christianity exhorts us to govern the passions with a tight rein and a firm hand, and not let them get the bit in their mouth.

Ingersoll—A man is a machine into which we put what



we call food and produce what we call thought. Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet. ("The Gods," page 47.)

Lambert—In compliance with your suggestion, I have thought a good deal about it and have come to some interesting results, although you omitted to tell us what kind of food we should take in order to get the machine to thinking on the particular subject you suggest, or what you eat that made you suggest it. I must have struck the right diet, however, for I thought on what you suggested without the least difficulty, and it has thrown considerable light on my mind. Your idea is like the head-light of a locomotive to me. It bores a hole of light into dense darkness and reveals things before unseen. You make thought the chemical result of digested food. Then the nature and quality of thought depends on the nature and quality of food plus something else, viz., the condition and action of the stomach, kidneys, liver, bile duct, pylorus, duodenum, plus the peristaltic action, etc. Bread, it appears, comes out of this human alembic in the form of divine tragedy. It was just at this point the light struck me, and I exclaimed, with the old Greek philosopher, "Eureka!—I have found it." Now, thought I, if I only could know Mr. Ingersoll's diet I would find the key to his whole system of philosophy. Not having his regular bill of fare at hand, I set to work to think out about what kind of victuals would produce certain well-known results, and Mr. Ingersoll can correct me if I am wrong. Thus, to think—"The Mistakes of Moses." He loaded his hopper with desert quail of Arabia, Egyptian leeks and sacrificial mutton—to the dulcet accompaniment of the Jew's-harp. For "The Gods," he partook of a Barmecide feast, with honey of Hymettus and wine of Olympus or Mytilene, served by Hebe or Gany-mede. For "Ghosts," welch rarebit, mince pie, shrapnel and other indigestible junk. For the "Christmas Sermon," the Christmas dinner, which must have been assimilated very quickly.

Hereafter, when the Napoleon of Infidelity gets up a new lecture, his previous bill of fare will be a matter of public interest, and when he stops smiling on the stage his portly figure will suggest the question: Wonder what he's been eating this time? It is not surprising that he and I should differ so widely in philosophy, since he lives on the fat of

the land and I on the lean—and fish. But why lose his time reasoning with human alembics? Why not make out a good, healthy bill of fare that would eliminate Christianity from the blood, and bloom out into agnostic daisies, lilies and daffadowndillies of thought. If the alembic theory is correct this would be the best method of getting rid of Christianity. But the colonel's strong points are eloquence and inconsistency. Why appeal to the head of an alembic when you can get the best results by regulating the hopper? Now, colonel, give us another taste of your philosophy.

Ingersoll—In the phenomena of mind we find the same endless chain of efficient causes. The same mechanical necessity. Every thought must have had an efficient cause. Every motive, every desire, every fear, hope and dream must have been necessarily produced. The facts and forces governing thought are as absolute as those governing the motions of the planets. A poem is produced by the forces of nature, and is as necessarily and naturally produced as mountains and seas. Every mental operation is the necessary result of certain facts and conditions.

Lambert—I make this long quotation to enable the reader to see clearly what is your idea of free thought. How can a man holding such a doctrine call himself a free-thinker. Hereafter, when you speak of free thought, your hearers will understand that you speak in a Pickwickian sense, or that you do not mean what you say. Having thus made free thought an impossibility, you have the brass to complain that Christianity “has not been the advocate of free thought!” Persecution is one of your unvarying refrains. Now I ask with what consistency you complain of persecutions, since, according to your doctrine, the persecutors were as much victims of this unavoidable law as were the victims who died at their hands? What protest can you consistently make against the Inquisition, the thumb-screws, the racks and iron boots which you so graphically and minutely described, since all these are the unavoidable results of a law over which man has no control? Is it not time that you had a sympathetic word for the poor persecutors, those unfortunate victims of your law? Why confine your affections to only one class of the victims of Fate?

Ingersoll—It (Christianity) certainly has not been the advocate of free thought, and what is freedom worth if the mind be enslaved?

Lambert—Christianity does not advocate free thought, for the reason that there is no such thing in existence. The term is a misnomer, though it is the “harp of a thousand strings” to the bummers of philosophy and gong-men of science. To such gentry the high-sounding phrase, “free-thaw-et,” is irresistible, though the tyro in psychology knows that it is absurd. As the hierophant of agnosticism, you should use your influence to have the word removed from the agnostic vocabulary. The psychologist knows that the intellect, or think machine, is not free; that it is chained to the data given it; that it must necessarily, if it act at all, draw conclusions from the data as they are, or as it believes them to be. It may have an incorrect apprehension of the data, and then its conclusions will not accord with the facts, but they will and must accord with the intellect’s apprehension of the facts—if the intellect be normal. It can not say that a part is greater than the whole. If A equals B, and B equals C, it is not free in drawing the conclusion—for it must say that C equals A. If all men are mortal, and John is a man, it must say John is mortal. The conclusion here is necessary, not voluntary. The intellect’s inability to say otherwise is precisely that which constitutes its value as an authority in the search after truth. The value, then, of the intellect consists in its utter lack of freedom. If the intellect could at will draw a false conclusion, is it not evident that it would lose its rational nature? The highest value of intellect is found in its irredeemable slavery to data. Now, thought is an act of the intellect, and as the intellect is not free, its act or thought is not free; for the act of an agent that acts from necessity is not a free act. Therefore thought is not free, and there is no such thing as free thought or free-thinker. What you wanted to say was, Christianity has not been the advocate of liberty or freedom, and then I would have promptly contradicted you.

But if the intellect is not free, what becomes of liberty and human freedom? I answer that it is safe enough. No philosopher, except perhaps some noisy agnostics who destroy liberty, ever dreamed of making the intellect the seat or source of liberty. Philosophers of all ages, Christian and pagan, who admit the existence of liberty, unite in lodging it in the WILL. They make liberty consist in the capacity of the soul to will or not to will, or to will the

contrary, just as it wills. Political liberty is the right of every one to follow the bent of his will, as long as it does not infringe on the rights of others. Your theory of fate destroys all liberty when it destroys its seat and source, free will. Christianity teaches the freedom of the will, your philosophy denies it. Which is the advocate of liberty?

Ingersoll—Millions have been sacrificed for exercising their freedom as against the Church.

Lambert—Here again you forget your own doctrines. How could these millions exercise their freedom as against the Church or anything else if, as you have told us, every motive, every desire, every fear and hope must have been necessarily produced, and that all man's thoughts and acts are the result of mechanical necessity? The statement is not true in any case.

Ingersoll—Can we prove that the Church established "human brotherhood" by banishing the Jews from Spain? by driving out the Moors? by the Inquisition? by butchering the Covenanters in Scotland? etc., etc.

Lambert—No, that is not the way the Christian would prove it. He would prove it by quoting the doctrines of Christ as inculcated by the Church and by historical facts, and not by the fictions you have given above. The Jews and Moors were foreigners and invaders in Spain, as the forces of Maximillian were in Mexico. The Mexicans drove the latter out and executed the Austrian Pretender. We think they did right, and if the Jews and Moors were objectionable to the Spanish people, we see no reason why they should not expel them. The doctrine of Christianity does not imply that we should turn imbeciles and permit a foreign enemy to overrun our country. In any case, it was an affair of the Spanish nation and not of Christianity. I notice that when Christians do anything which you disapprove of, you invariably attribute it to individuals who did the good thing in spite of Christianity. You are sworn to convict Christianity in any case. It is a sad thing when a man permits one idea to take possession of his mind and grow and swell till it drives out all other ideas or crowds and pushes them out of their normal relations. Such a one is said to have a fixed idea, or to be a man of one idea. You seem to suffer from a chronic nightmare, and call it Christianity. Lawrence Sterne, in his "Tristram Shandy," describes this one-idea man under the name "hypothesis."



"It is," says he, "the nature of an hypothesis, when once a man has conceived it, that it assimilates everything to itself as proper nourishment, and from the first moment of his begetting it, it generally grows the stronger by everything he sees, hears, reads or understands."

Here Sterne takes you off with the faithfulness of a kodak. I have already spoken of the Inquisition in our last conversation. As to the butchering of the Covenanters, English history tells us that the Scotch people cut one another's throats to a considerable extent, and that Oliver Cromwell assisted them with his ability and experience, but how you can charge it to Christianity is what I can not understand, unless on Sterne's "hypothesis" theory. True, they warred about Christian doctrine, as people war about almost anything.

Ingersoll—Neither do I believe it true that "we are indebted to Christianity for the advancement of science, art, philosophy, letters and learning."

Lambert—The fact itself is of more importance than your belief concerning it. Christianity, it is true, did not create science or philosophy, as it did not create the human mind, but it gave the human mind the environments and conditions and supplied it with those principles which made progress in science, philosophy and art possible. Agnostics try to show that Christianity is antagonistic and detrimental to science, art, etc., but in doing so they simply destroy the bridge over which they have passed the stream, or the ladder by which they reached the present elevation on which they stand. Science, in the present sense of the term, never was, and is not now, known in any country outside Christian influence. Christianity did not propose to itself the solution or even the statement of scientific problems, but its doctrines of God's creation; the unity and uniformity of the universe supply the foundation of all the arts. "In this way," says Professor Lindsay, who suggests this line of thought, "the thought of God as the Creator and Preserver of all things gives a complete unity to the universe, which pagan thought never reached, and gave the basis for the uniformity of nature which science demands. It was long ere Christianity could force this thought (of unity and uniformity of nature) on the human intelligence, but until it had permeated the whole round of man's intellectual work it was vain to look for advances in science.



It was the task of scholastic theology and philosophy to knead into human thought Christian ideas, and among the rest this idea of the unity and uniformity of nature. When scholasticism had accomplished this task, modern science sprung into being, dependent for its very foundation on that Christianity to which it is supposed to be so bitterly hostile."

Ingersoll—I cheerfully admit that we are indebted to Christianity for some learning.

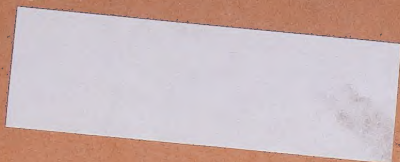
Lambert—Christianity must decline to accept the crumb of praise, inasmuch as it does not deserve it, not having discussed the subjects you speak of. It left that to scientists, philosophers and theologians, and if there is any credit due at all, it is due to them. You are as indiscriminate in your praise as in your blame.

Ingersoll—Their minds may have been somewhat broadened by the examination even of these absurdities, contradictions and impossibilities.

Lambert—What absurdities, contradictions and impossibilities! You seem to have forgotten a nominative case somewhere. The great French historian, M. Guizot, does not make concessions so gingerly as you do. He says: "Had not the Christian Church existed, the whole world would have been swayed by physical force. She alone exercised moral power. It was the Church which powerfully assisted in forming the character and furthering the development of modern civilization," whose monasteries were, even in the most gloomy period, the schools of Christian philosophy, whose clergy "were active and potent at once in the domain of intellect and in that of reality," and that "the human mind, beaten down by storm, took refuge in the asylum of churches and monasteries." Maitland, speaking of these Christian institutions of learning, says they were "the repositories of the learning which then was, and the well-springs of the learning which was to be, as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise and every hand that could execute."

It may seem absurd to superficial observers; but we will speak more at length on this subject in our next conversation, when I will point out to you the sciences which owe their advancement to Christian genius and Christian encouragement.

L. A. LAMBERT.



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COL. INGERSOLL'S

# Memorial Oration

ON

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